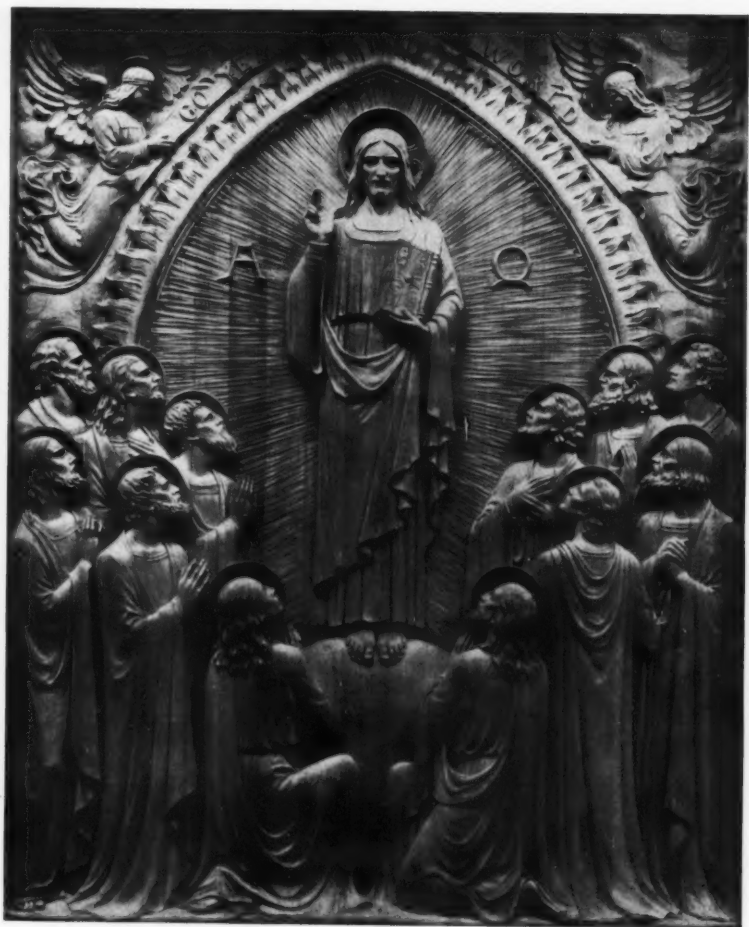


# The Cathedral Age



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AND MONASTERY  
OF THE  
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SPRING  
~ 1940 ~



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# The Cathedral Age

VOLUME XV

SPRING, 1940

NUMBER 1

EDWIN NEWELL LEWIS, *Editor*

ELISABETH ELLICOTT POE, *Associate Editor*

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"SONG OF THE AIR MAIL"

By N. C. WYETH

*"He followeth the routes of rivers extending like ribbons on the globe to beautify and to replenish the abode of His people."*

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VOLUME XV

NUMBER 1

# The Cathedral Age

SPRING, 1940



## *Psalm of America*

THE Lord is my Pilot.

Yea, though I labor on land or at sea, He lifteth me up above the horizon of mine inheritance.

He shareth with me from great heights His divine perspective of my world.

He steereth me over fields, forests and jungles abundant with resources for my children's children unto many generations.

He followeth the routes of rivers extending like ribbons on the globe to beautify and to replenish the abode of His people.

He showeth me the grandeur of the sea, held in bound by immobile shores and cliffs, silent tribute to His supreme control.

He leadeth me over islands, set like jewels in an azure sea, rich in tropical provisions for my sustenance that I may rest on my journey.

He glideth me across mountain ranges, above frigid peaks that I may know His power to raise me from the dead level of habit, custom and prejudice.

By day He taketh me above the clouds to observe the eternal course of the sun on its daily mission to provide light and life.

At night He lighteth the beacons in the heavens for the ships at sea and in the air, and for the caravans on the desert.

For what purpose, O Lord, granteth Thou me this vision of the harmonious and peaceful interrelationships of Thy universe?

At the blink of an eyelid He droppeth me down through the clouds, over the zones of war to see cities bombed into pieces like potter's bowls, to watch ships explode, to hear the thunder of armaments while nations rage and the people suffer the counsel of the wicked.

And I cry with my voice unto the Lord; have mercy upon me and hear my prayer:

Save me from death by the hand of man.

O Lord, Thou that lifteth me up from the gates of death, restore vision and faith to Thy people that they may learn how to keep Thy commandments collectively.

Enlarge the perspective of Thy people, O Lord, that they may unite Thy North and South, Thy East and West.

Quicken Thy people, O God, that they may search for the wisdom of science and the understanding of human relationships; that they may follow Thy way to peace.

Blessed are the people who know the joyful sound of the wind in the heavens; that they may praise Thy wonders.

CARL W. ACKERMAN.

# The Cross of Peace

By the Dean of York\*

YORK MINSTER, I am glad to say, has many Friends in the United States. We think of them at this time with special gratitude for all that they have done for us in the past, and with longing in our hearts for a return of the days when one happy intercourse with American visitors was unchecked by the hideous disruption which has now befallen the world.

The Editor asks me to tell the readers of *THE CATHEDRAL AGE* about the present effect of the war upon the activities of our Friends and upon the life of our Minster. I am glad to say that so far there has been no interruption of our daily worship. We have lost the help of one or two of our younger songmen, and shall soon have to rely entirely upon the older singers; the complete darkness which falls upon the city about four o'clock has compelled us to move Evensong to an earlier hour, otherwise the daily round of prayer and praise is uninterrupted. All day long there is opportunity for quiet prayer, and daily at noon a silent knot of people gathers round the prayer shrine in the Nave, making intercession for all our needs and for the great need of the world.

I send herewith a picture of the Nave from the west end, showing the Cross of Peace which is the focus round which we meet to pray.

Unlike Westminster Abbey, we do not possess a great treasure of historical monuments, needing now to be sand-bagged, or placed in safety. Everything moveable which is of value has been hidden away in places which we believe to be safe; but our chief anxiety is concerned with the great medieval windows, more than a hundred of them, which are the Minster's peculiar glory.

We are coping with this problem to the best of our ability. Very many of our windows have an exterior protection of plain glazing. These can all be taken out without leaving the Minster at the mercy of wind and rain; but to tackle the others would require a vast amount of labour and material, neither of which is easy to obtain under War conditions.

Our workmen have taken down and stored the whole of the unique Five Sisters window in the North Transept; from the aisles of Nave and Choir sixteen other windows have disappeared, including the glorious St. Cuthbert's window, about sixty feet high and glowing with colour; half the big fourteenth century windows of the Chapter House are in safety.

All these measures of precaution have a strange effect upon the interior of the Minster. The whole of the Choir aisle is now colourless on its south side, and on bright days—when the sun does shine—great shafts of sunshine strike through the tall blank windows, instead of the rich kaleidoscope of coloured light with which the window-spaces have glowed for six centuries.

Old glass like ours does not transmit sunlight. Wherever one sees a bright patch of colour from a window, resting on a column or on the flooring, it always comes from some insertion of eighteenth century glass among the older work. Thus the great St. Cuthbert window, facing full south, and rich throughout its height with lovely blues and reds, though all its glass is brightly luminous, never used to let the sunshine through in shafts of coloured light. It is astonishing now, and perhaps a little consoling, to see floods of sunlight streaming through it upon the gold and green of the new High Altar.

We are now engaged upon the great East window, unique, almost, in magnitude, and quite unique in its interest.

\*The Dean of York, the Very Reverend Herbert N. Bate, D.D., wrote this article while resting in a nursing home far removed from the historic Minster where the people pray daily for peace.—EDITOR'S NOTE.

It was made by John Thornton of Coventry at the beginning of the fifteenth century; and we still possess the original accounts of the money paid to him and to his helpers for three years' work and for the glass which they used. Its subject is remarkable; the upper panels depict the story of the Old Testament as far as David, and the lower ones illustrate the Revelation of St. John. Thus in all its 117 panels it is inspired by the theme "Alpha and Omega," the beginning and the end, and by the content of Scripture from the first book of the Bible to the last.

The removal of this glass needs the utmost care. It has no borders, but the glass is set close into the stone on either side, while special caution is necessary in taking out the countless iron bars, so as to avoid damage to the eight slender mullions by which the vast window is vertically divided.

It is at this point that we have asked, and are receiving, the willing help of our Friends. In order to reach the apex of this window, nearly a hundred feet from the floor, we are having to erect a lofty steel scaffolding. Happily we were able, early in September, to secure almost the last lot of steel tubing

that could be procured, and the cost of £267 has been met by the Friends. We shall need more help still for labour, since we mean to go on and on as long as we are allowed to do so, and this will lay a severe strain on the funds of the Dean and Chapter.

Our clerk of the works tells me that if we are spared to do all that the East window will need, i.e., complete cleansing, re-leading and re-placement, the cost of this one enterprise will be about £3,000.

All who read these notes will be aware how great a burden English people are already shouldering in the way of war-taxation. It is wonderful to me that our Friends are refusing to let this strain diminish their support of the Minster. The explanation is that they love this great Church, and find a happiness in befriending it. With such loyalty to back us up, we of the Chapter are proud to carry on through these dark days; and I, in particular, am glad to have this chance of asking our Friends in the United States to have us in remembrance, and to keep alive, as far as they can, the generous sympathy for which, in the past, we have been so grateful.

## Progress Report from Liverpool\*

THE annual summary of the work of the year must inevitably on this occasion begin with a reference to the War, for the high hopes of record progress with which the year began were shattered by the outbreak of hostilities, which seriously reduced the labor force available and by restricting certain essential supplies, notably cement, still further slowed down work on the New Section.

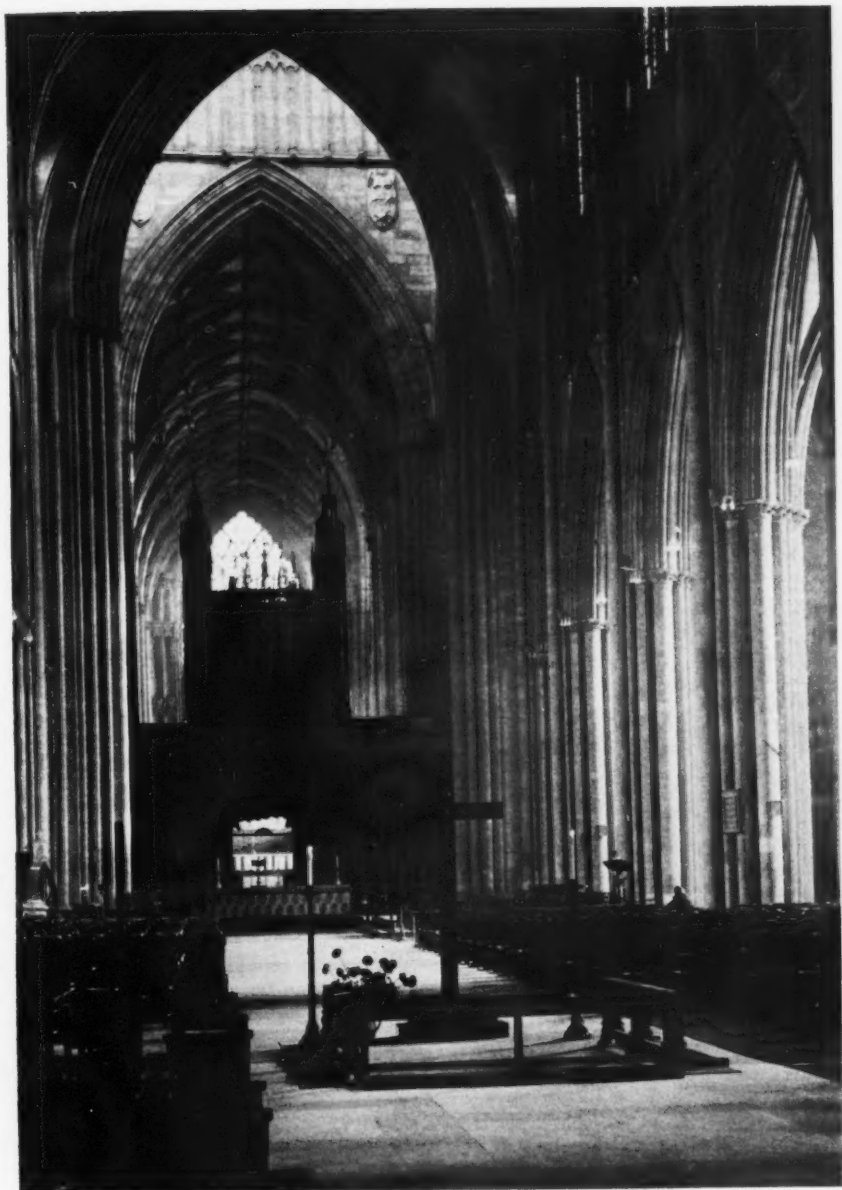
Nevertheless, in spite of these hardships, considerable progress has been achieved. The Vestey Tower has risen a further 13 feet to 280 feet above datum, or 296 above St. James Road.

\*Extracts from December, 1939, issue of *The Liverpool Cathedral Committee's Quarterly Bulletin*. The photographs by Stewart Bale are taken from the same publication.

The Rankin Porch has been finished except for the cleaning down and glazing of the inner vestibule, the old temporary wall has been demolished, the intricate concrete ducts below the floor constructed and much of the floor slabbed over. At the West end the entrance from St. James Road to the robing rooms has been built and also the two vestries (one of which was originally intended for the Library) adjoining the Baptistry. Lastly, eleven of the thirteen bells of the Bartlett ring have been successfully cast and tuned by Messrs. Mears & Stainback, who hope to complete the remaining two early in the new year.

The Committee sustained during the year a severe loss by the death of their





THE ROAD TO CALVARY BRINGS PEACE THROUGH SACRIFICE

England in war time—the letters P A X on a simple cross in the friendly stillness of York Minster.

senior treasurer, Sir Charles Morton.

In July the Duke and Duchess of Kent visited the new section and ascended the Tower as far as the belfry in order to view the city. A number of those closely connected with the work had the honor of being presented to their Royal Highnesses.

Once more during the past quarter engineering has taken precedence of building in the construction of the Vestry Tower, and there is consequently very little addition to the height to be recorded. The purpose of this steel-work or girdle recently erected is to form a base for the eight rolled steel joists which will take the thrust of the Tower roof. Here it is only necessary to explain that the steel-work of which the base is constructed has now been completely encased in concrete, thus forming in effect a second, but lighter girdle, encircling the Tower.

Now that the concreting has been finished—the work was temporarily held up by a shortage of cement—the setting of the masonry and brickwork has been resumed and shortly no sign of the girdle will be visible except the ends of the projecting struts. In winter, climatic conditions play so dominant a part in determining the rate of building that it would be unwise to make any forecast of the progress likely to be achieved in the first quarter of 1940, but the fact that already sufficient stone has been finished to build the next ten feet of the Tower while stone of a further five feet is being worked on the “bankers” encourages the hope that progress will be rapid.

The long work of cleaning down the interior of the Under-Tower is approaching completion. It should perhaps be explained that “cleaning down” is a somewhat comprehensive term, for it comprises not only cleaning and pointing, but the detailed finishing of the carving, the construction of the balustrading, and the fixing of pinnacles and other delicate work which is always left to the last.

Now that a supply of cement is available, work on the main floor has been

resumed, and is being pushed forward with all speed, for many tons of marble (each piece separately numbered) for the actual pavement have been delivered on the site, and it is desired to begin laying it.

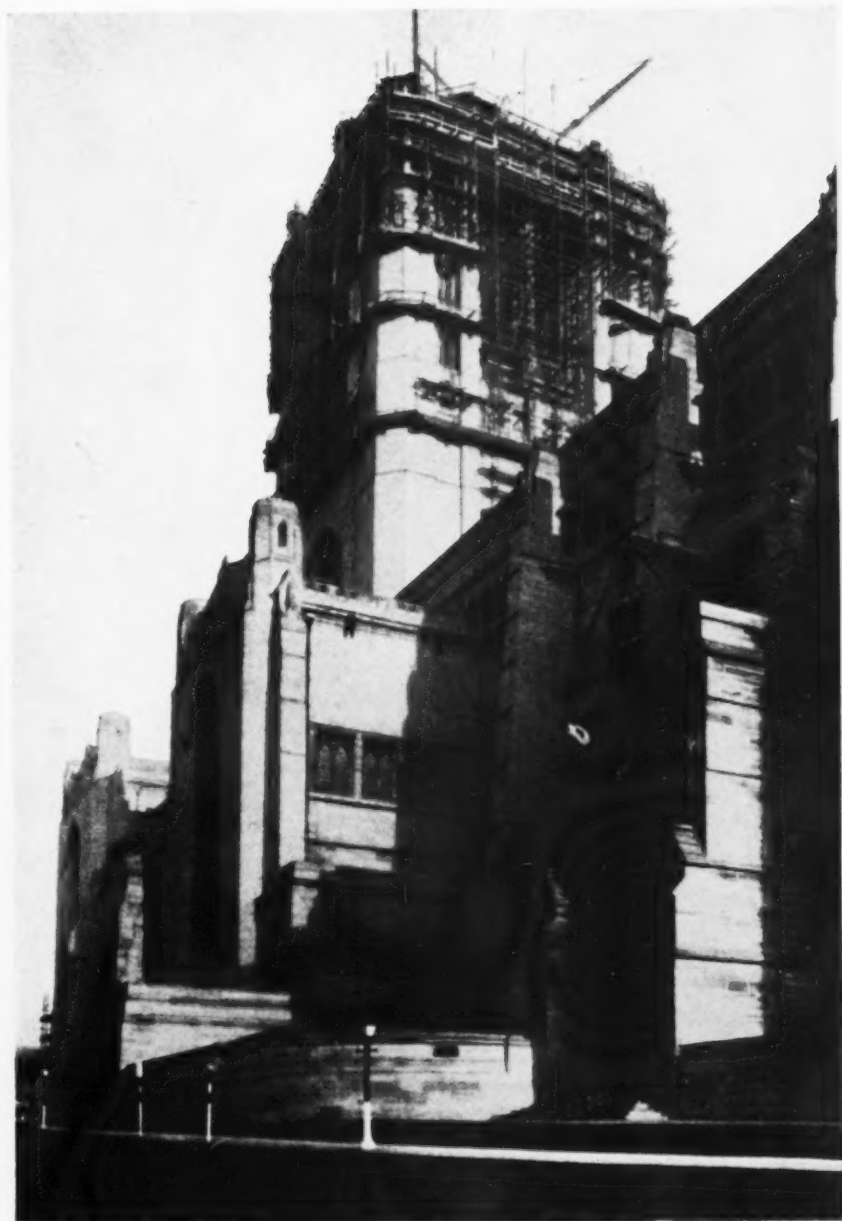
Preparations are being made to build the steps and platform of the Welsford Porch, but before this can be done a considerable amount of earth has to be excavated and carted away. At the West end the walls of the vestry and the room over it originally intended to be used as the Radcliffe Library are nearly finished, and it is hoped by the time they reach the full height, that the copper required for the flat roof will be available. The pointing of the Lady Chapel has gone steadily ahead and most of the scaffolding on the St. James Road side has been removed.

The number of men employed on the Site at the beginning of December was 167, a decrease of 35 compared with September and of 99 compared with the maximum figures reached in June.

\* \* \* \*

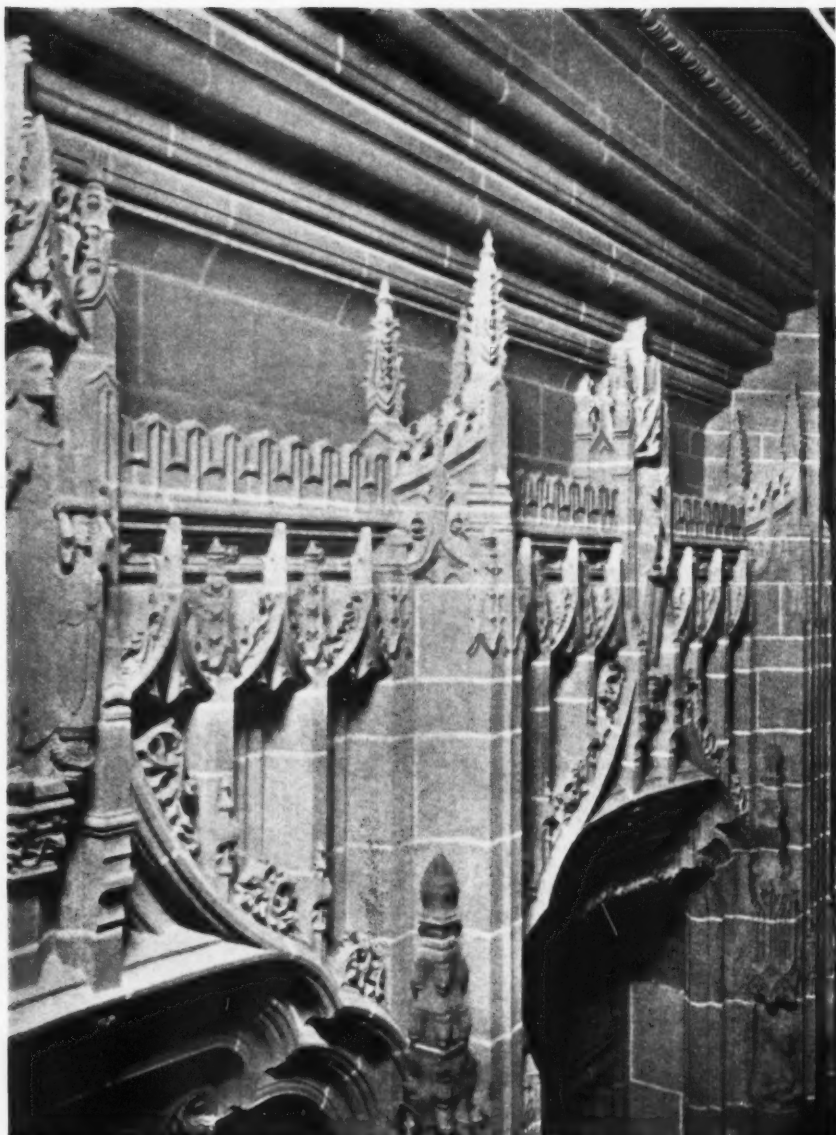
It can be said without fear of contradiction that at no time has the need for “Cathedral Builders” been greater than it is today, and it is immensely encouraging to record that in spite of the War the generosity of “Builders” has once more enabled a sum of £2,000 to be handed over to the Building Committee during the present year. That this has been achieved is due to two things—a wide-spread determination that even in war time the work on this great shrine shall not cease, and a confidence, equally widely held, that any money contributed to the work will be wisely and carefully expended by the Committee.

While gratitude is due to all “Builders” for their contributions, particularly those to whom their annual subscription represents no small degree of self denial, special thanks are due to the collectors whose work during the periods of black-out has been rendered difficult to the point of danger. The



Photograph by Stewart Bale

SUNSHINE OF A WINTER'S DAY BATHES THE VESTEY TOWER NEARING COMPLETION



Photograph by Stewart Bale

BY COMBINING THE UTMOST REFINEMENT OF DETAIL WITH BOLDNESS OF DESIGN Sir Giles Scott, architect for Liverpool Cathedral, builds up his effects as illustrated in the beautiful detail surrounding the triple doorways of the Under-Tower.

secretary has been immensely struck by the way that collectors are successfully carrying on despite the handicap of

war-time conditions, and it is only right that their good work should receive the recognition it deserves.

# The Ring of Steel Upon Stone\*

## Provost Sends Latest Report on Guildford Cathedral Rising Above Stag Hill

THE music of building, with its ring of steel upon stone and drumming of hammers upon timber, tells of the progress which is being made upon Guildford's new Cathedral on the eminence of Stag Hill.

The masons, bricklayers and carpenters were held up considerably at Christmas time owing to bad weather, but now everything is going forward so well that before many weeks have passed it will be possible to see the start of the roofing on the first portion of the Cathedral.

The first part consists of the Choir, the Chancel, the Crossing of the lower part of the Tower (which is to be limited for the present to a height just above the main roof, and to contain the floor of the ringing chamber). Miles of tubular steel scaffolding make an amazing network around the rising walls, and partly finished stone-carving gives a hint of the art which will presently adorn the building.

The conception of Mr. Edward Maufe, the architect, now takes visible form under the labors of Messrs. Dove Bros., the London builders, and with Mr. Burnard Geen, of London, as consulting engineer, an amazingly complicated process is going forward with fascinating precision. Since the days when giant hammers drove the preliminary piles into the summit of Stag Hill, Mr. C. Frankiss, the clerk of the works, has kept watch upon every stage of construction, and although he talks fluently in technical terms of the progress, his meaning is plain.

The north and south Transepts of the Cathedral have just passed the "spring" of the great arch, 48 ft. 6 in. above the Nave floor, which is the datum line, and the windows of the Tran-

septs have reached a height of 51 ft. 9 in. The north and south walls of the Choir and Chancel, and the windows, are 53 ft. up, and the workmen have practically reached the level for the springing of the arches and traceries of the Choir and Chancel windows. Springing level has also been reached for the main vaultings of the Chancel, and the stonework is now being built for the main inside arches to the Tower.

A good deal of worked stone is already on the site for the building, which is reaching a particularly interesting stage, according to Mr. Frankiss, as the builders have now arrived at the form work and shuttering for the main arches and vaultings, and the main roof, the construction of which will be similar to that already executed in reinforced steel and concrete. Sheet after sheet of blue prints of the different arches and staircases under construction lie upon the table in Mr. Frankiss's office. They tell to the layman a story of delicate balance and amazing complication of detail. One of them is the blue print of the great piers which will support the arch within the roof, and a visitor may hear how presently the concrete which encases steelwork will be hacked over and covered with acoustic plastering.

A glance at the stacks of blue prints might puzzle the beholder, but a contemplation of the amazing details of actual construction is enough to convince that a marvellous piece of work is being achieved upon Stag Hill.

\*From England at war comes this account, recently published in the local press, of how work is progressing, steadily, in building a new Cathedral for the Diocese of Guildford. Acknowledgment is made to the Very Reverend Eric Southam, Provost of Guildford, for his helpful co-operation with THE CATHEDRAL AGE.—EDITOR'S NOTE.

## RESTORE THE SPIRIT THAT RAISES CATHEDRALS!

DEAR EDITOR:

I regret that I am rather late in sending you my subscription as a member of the National Cathedral Association; but I can assure you that it gives me great pleasure to send it, and I only wish that I could afford to send you more.

THE CATHEDRAL AGE continues to be a joy to read, and I congratulate you on its constant freshness.

In spite of wars and rumours of wars it is a very great thing that you are keeping on with your work of building your Cathedral in America, as we are also at Liverpool, Portsmouth, Sheffield and Guildford. The generosity and courage of the benefactors of these Cathedrals reminds me of the inscription in Staunton Harold Church in this country:

"In the year 1659, when all things sacred were either destroyed or profaned, this church was built to the glory of God by Sir Robert Shirley, Bart., whose singular praise it was to have done the best thing in the worst times and hoped them in the most calamitous."

I trust you will excuse me for inflicting yet another quotation on you; but I feel that it may be of some assistance in the task which you have undertaken at Washington. I have been reading recently the "Life of Edward White Benson sometime Archbishop of Canterbury," by his son, Arthur C. Benson. As you know, before he became Archbishop, Dr. Benson was the first Bishop of Truro, and the Founder of Truro Cathedral. He was at Canterbury before Truro Cathedral was consecrated on the 3rd November, 1887; but he preached the sermon at the consecration, and that night he wrote as follows in his diary:

"When I was a boy, and through my undergraduateship and onward, whenever I was at Service in any Cathedral, I used to pray vehemently that God 'would bring back the holy and great spirit to England which had in its time raised this Cathedral.' I felt that the Cathedral represented a power which had been suffered to fade away.

"'Restore that spirit' was a prayer for many things. Few things have I to be thankful for than to see it 'restored to us.' The Cathedral has sprung to its perfect power and beauty, its magnificence of fittings and splendour of vessels out of a soil dry, cold, and unwilling to bear it."

What you are all doing at Washington in building your Cathedral is you are bringing into the hearts and minds of your people the "holy and great spirit" to which Archbishop Benson refers.

I read about all your doings with never ceasing interest.

I remain,

Always sincerely yours,

(signed) J. FORRESTER,  
*Westminster Bank, Ltd.,  
Lancaster, England.*

20th February, 1940.



# The Building of a Cathedral\*

## Historical Account of the Beginnings of an Enterprise

By Henry Yates Satterlee

THE origin of the city of Washington was due to causes directly connected with the government of the new-born country created by the Declaration of Independence of 1776. Though Philadelphia, New York, Baltimore and other places proffered a home for the President, Congress, and Supreme Court of this new nation of the world, it was felt that the local interests and associations of any one of the Thirteen States were too strong, and the general government of the United States too weak, to accept such offers. And in 1791 Congress decreed that, after ten years, the government should be removed to that "Federal District" of ten square miles which had been given for its exclusive use by the States of Virginia and Maryland. The different reasons which led to this decision, the conflicting interests which it reconciled, and the various compromises which brought it about, form a story of deep interest, which every American should read.

Thus, from its very beginning, the capital of the United States was identified with interests and influences, associations and traditions of the general government, and in a way which makes its history stand absolutely unique in the annals of all national capitals. Like that government itself, its capital city is created by the people and for the people.

Whatever other interests have been founded or institutions planted in Washington—whether religious or educational, commercial or financial—they have all come in subsequent days, and

as a result of those beneficent influences which are safeguarded by the Constitution of the United States. In proportion as the country at large has been blessed, so has its capital been blessed. In proportion as the country has grown, in exactly such ratio has the population of its capital increased. In proportion as the best influences of religion and education, of science and art are enriching the life of the people at large, in such proportion are they enriching and finding a center in the life of its capital.

When the Congress of the United States determined in 1791 that the "Federal City," as it was then called, should be the future capital of the United States, President Washington employed Major l'Enfant, a French architect, to lay out the plan of the city, and among other buildings, there was to be a great church on a selected site, not far from the City Hall. Major l'Enfant's words are as follows:

*"A church (should be erected) for national purposes, such as public prayer, thanksgiving, funeral orations, etc.; and be assigned to the special use of no particular denomination or sect; but be equally open to all. It will likewise be a shelter for such monuments as were voted by the last Continental Congress for the heroes who fell in the cause of liberty."*

But, of course, the erection of such a church was found to be impossible, in a land where Church and State are irrevocably separated; and therefore, nothing was, or could be, done in this direction. The idea was therefore abandoned and the chosen site was afterward appropriated on the erection of the present Patent Office.

About that same time Mr. Joseph Nourse was appointed by President Washington as First Registrar of the

\*On the first page of his volume published nearly forty years ago, Bishop Satterlee wrote: "To those Cathedral Builders, whose names are known to God, who by their zealous labours, as by their intercessions or their offerings in Christ's name are building the Cathedral of Saint Peter and Saint Paul in the Capital of their Country—this book is dedicated by their grateful fellow-worker, the author."



DR. WILLIAM CABELL RIVES  
Who came to Washington from New York to aid  
Cathedral Plan.

Treasury. He was not only one of the first civil service officers of the Government, and the personal friend of the Father of Our Country, but a deeply religious man. His residence was within the boundaries of the Federal District. Like some of the old Hebrew patriarchs, he was wont to find a sanctuary of God in the hill overlooking the city and to retire for seclusion and communion with God under the Gothic arches of the wood on Mount Alban, where he lived. It was his constant prayer—so runs the tradition which has been handed down—that, at some future day, a church should be built on this self-same hill, which should stand as a witness for Jesus Christ and His Gospel. Little did he then realize the way in which this prayer was to be answered.

Years after he had gone to his rest, the old residence on Mount Alban was sold and changed into St. John's Church School for Boys. An upper room of

this school was fitted up by the Principal, the Reverend Mr. Ten Broeck, as a chapel; and here the granddaughter of Joseph Nourse came, year after year, to teach Sunday School, until her health failed. After her death, in 1850, a small box was found containing forty gold dollars—the proceeds of her needle work as an invalid—and on its cover were inscribed the words: "For a free church on Alban hill."

A fund was then started to build; the boys of St. John's School dug the foundation, and three or four years afterwards, St. Alban's, the first free church in the District of Columbia, was completed. From that day for fifty years,† without the omission of a single Sunday's service, that church has remained there, with open doors, consecrating the site with its prayers and its eucharists; and again and again, the surrounding property would have been purchased for secular purposes had not this little sanctuary of God stood there, like a sentinel, guarding it from all but sacred uses.

During the Civil War the Reverend John H. Chew, a grandson of Bishop Claggett, was called to be rector, and from 1861 to 1865, St. Alban's Church was frequently surrounded by the tents of the Union Army, but, strange to say, this did not cause the interruption of a single Sunday's service; in fact, for year after year during that eventful period, the uniformed soldiers themselves with their officers formed the greater part of the church congregations.

After the war was over, at a meeting of the clergy which was being held in St. Alban's, the subject of a new diocese of Washington was earnestly debated. When the meeting adjourned the celebrated rector of the Church of the Epiphany, Dr. Charles H. Hall, said: "This new diocese sooner or later will and must be created. And when it does come," said he, stretching his hand toward the beautiful prospect of the

†The volume from which this chapter is taken was published on Christmas Eve, 1901. St. Alban's Parish is now in its 86th year of service.—*Editor's Note.*

city of Washington, "this must be the site of its Cathedral."

But the idea of the Cathedral preceded that of the diocese. Other Christian bodies have laid the foundations of such great schools of learning as the American University of the Methodists, the Catholic University of the Romanists, and the Columbian University of the Baptists, but it was left for our own Church to make the first move in this direction. Under such circumstances and traditions, associations and memories, it was fitting that she should fill a real need and build a great House of Prayer for all people in the capital of our country.

The first impulse was given by a proposed donation of property, valued at \$70,000, from Miss Mary Elizabeth Mann, to be an endowment for the support of a Cathedral Foundation in the District of Columbia. The Right Reverend Dr. William Paret, Bishop of Maryland, who had always seen the need of a Cathedral in the capital of the country, now felt that the way was opened for the practical realization of this long cherished aim, and, throwing himself heartily into the project, he used his great influence in its behalf. Several consultations were held between the Bishop, the Reverend Dr. George William Douglas, Rector of St. John's Church, Washington, and Mr. Charles C. Glover, the President of the Riggs Bank, all of whom were not only equally interested in the building of a Cathedral, but were willing to take the initiative in the movement. The first memorable meeting was held at the residence of Mr. Glover, and most of those who are now trustees of the Cathedral Board were present. Bishop Paret presided and made the opening address; there was a full discussion and the plan was carefully outlined. After this, further steps were taken, proposed forms of procedure were adopted and submitted to the Bishop of Maryland for his approval and revision; and the whole subject of a Cathedral Foundation was most carefully considered before the final steps were taken.



CHARLES CARROLL GLOVER

The young banker who inspired Cathedral founders by his energy.

On January 6, 1893, a Protestant Episcopal Cathedral Foundation was created by Act of Congress, and it may be an inspiring memory, for all future time, that the charter of the Cathedral of SS. Peter and Paul was thus granted, and this great Mission Church for all people founded, on the ancient Feast Day of the Epiphany; that great missionary anniversary of the Church which commemorates the manifestation of Christ to the Gentiles.

The Reverend Dr. Douglas, with the valuable cooperation of Senator Edmunds of Vermont, after painstaking and diligent labours, which should never be forgotten, drew up the "Constitution and Statutes" of the Cathedral Foundation. A Board of Trustees was elected; Dr. Douglas was chosen Dean and Chancellor of the Cathedral. In

addition to the property so generously offered by Miss Mann to the Cathedral Foundation, others promised to remember it in bequests, and the work was prosecuted so energetically and enthusiastically that public interest was soon aroused.

The next question that came up was that of a suitable site for the Cathedral. While Mount Saint Alban was not only the most beautiful and majestic situation in the whole District of Columbia for the coming Cathedral, and in that northwestern direction, where, in the judgment of all, the growth of the future city would be most rapid, there were no funds on hand wherewith to

purchase this valuable and unique site. An offer of the Chevy Chase Land Company, therefore, to donate several acres of land in the same neighborhood—providing buildings costing \$500,000, within the next ten years, were erected—was gratefully accepted, and about the same time Mrs. Hearst generously volunteered to erect a school building for the education of girls.

*NOTE: Successive steps in acquiring Mount Saint Alban and founding the Cathedral and its schools will be covered in subsequent chapters reprinted from the writings of the first Bishop of Washington and his contemporaries.—Editor's Note.*



THE FOUNDER-BISHOP RESTS IN THE BETHLEHEM CHAPEL  
Where thousands of pilgrims pause before his tomb and are reminded of courage equal to great vision  
nurtured in Henry Yates Satterlee's living faith.

# The Cathedral Farthest North

## All Saints in Aklavik Consecrated in Shadow of the Arctic Circle

By Elisabeth E. Poe

WITH the heart of the world saddened by the Arctic warfare, as these words are written, it is a relief to turn to another Farthest North scene—to the Cathedral of All Saints at Aklavik, Northwestern Territory, 120 miles from the Arctic Circle. In that distant stronghold of the Faith, a new member of the family of Cathedrals was consecrated to its high purpose on St. Peter's Day, 1939.

It was a far cry, indeed, from that unforgettable ceremony to 1578 when, in the loneliness of Baffin Land, a certain Chaplain Wolfall, one of those who had come from England with Sir Martin Forbisher on his third expedition, celebrated the Holy Communion for the first time in Canada. Chaplain Wolfall gathered together on the shore the captain of the ship and "many other gentlemen and soldiers, mariners and miners with him." The priest of God, far from home and Cathedral precincts, celebrated the "Divine Mystery in thanksgiving to God for mercies vouchsafed to the expedition during a tempestuous voyage across the North Atlantic."

One can picture that scene in the white silence of the North. Somehow it recalls the first Communion service for the Jamestown Colony in 1607 when good Master Robert Hunt consecrated the Bread and Wine of the Christian's life under a spread sail cloth, thus beginning the first Anglican Church in the New World.

The natives of Baffin Land watched the ceremony with wondering eyes. It was their first contact with Christianity. Little did they dream that some three centuries later, in that country near the Arctic Circle, a Cathedral church should be raised to the Glory of

God as a Witness to Christ under the Northern Lights and in the mystic beauty of great snows along ice bound shores.

The Church of England has kept the faith with these people. With missionary fervor, soldiers of Christ went with Britain's soldiers of fortune into a bare cold land to labor for a harvest for their Lord. Neither ice nor snow, hardships, starvation and the perils of the forest could stay their hands.

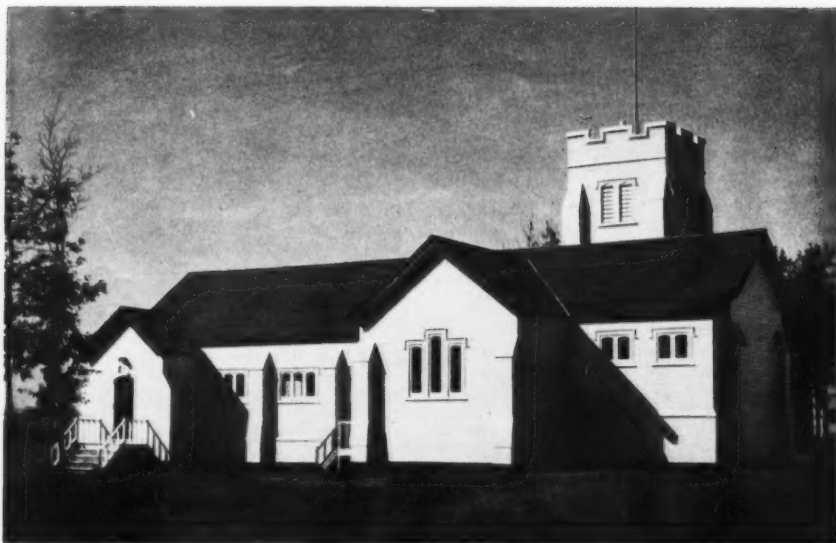
When the great story of Christianity is finally written, these chapters dealing with conquest of the Northlands will be thrilling. The carriers of the message had to battle Nature itself to reach the people they were bringing to Christ. In the old days it was the dog sledge that was the backbone of the missionary's transportation. Today new elements enter into the story—the Church has learned to use the air as a kind friend of its mission.

Now let us return to the Cathedral of All Saints at Aklavik, which is the most northerly Cathedral in the British Empire. It is situated at the mouth of the Mackenzie River, Canada's only direct highway to the Arctic Ocean.

The Church in Canada will long cherish June 29, 1939, not only because of the Cathedral's consecration, but also because the Most Reverend Derwyn T. Owen, D.D., D.C.L., Archbishop of Toronto and Primate of all Canada, paid an official visitation north of the Arctic Circle for the first time in the history of the Anglican Communion. The Primate was escorted by the Right Reverend A. L. Fleming, D.D., Bishop of the Arctic, who conducted a conference at the College of Preachers last year and preached in Washington Cathedral.

In an attractive pamphlet entitled





ALL SAINTS CATHEDRAL HAS BEEN BUILT BY NATIVE CONGREGATION  
Free-will offerings came from the North People, representing the work of their hands and treasured possessions.

"Sentinels of the North" Bishop Fleming has given us a vivid picture of what happened, telling how airplane, boat, rail and dog sledge brought the two prelates to the quaint little town almost under the shadow of the Arctic Circle.

The Episcopal visitors found one fact in common between the new Cathedral at Aklavik and ancient world-famed European Cathedrals. For All Saints Cathedral had been built by the hands of those who worship in it. Freely the natives had given of the work of their hands and whatever treasure they possessed. Furthermore, they gave furs—their only material wealth—on the day of Consecration.

It was a touching sight as the natives trooped into the Cathedral for the great service, clad in tribal regalia, when the head of each native family came forward and placed a fresh muskrat skin as an offering. The pile of skins, symbolic of the faith of the natives, was blessed by Bishop Fleming.

Two natives, Fred Lester, who is an Eskimo, and Jim Edwards, an Indian,

participated in the services. Both are lay readers studying for the ministry.

Cathedral services often are read in three languages, English, the Tukulth tongue of the Louchean Indians, and Eskimo. But in the tower of the Cathedral is a quarter ton bell which speaks in the universal voice of music for miles around to the natives inviting them to the Cathedral.

In vivid but simple language Bishop Fleming writes of that Consecration Day in his "Sentinels of the North":

"At seven a.m. the Primate, assisted by Canon Jones, took the celebration of the Holy Communion in English. This was really for the staff of the mission hospital and school, but a number of Indians came also. The Archbishop gave a very brief but most helpful address.

"In the afternoon we went down to the school, where a meeting had been arranged which was really a kind of farewell to our Primate. I spoke a few simple words and then Canon Jones presented the Archbishop with a polar



bear skin from the Bishop and Staff of the mission. A Loucheux member of the Woman's Auxiliary presented him with a moose hide cushion having the coat of arms of the diocese surmounted by a mitre and encircled with flowers, all beautifully worked in silk.

"The children of the school then presented him with a lovely Eskimo girl doll dressed correctly down to the last detail. Then came a Loucheux woman who very humbly offered the Archbishop a pair of moccasins and some of the small children gave him a sample of their work. The dear man seemed to be very pleased and was rather taken by surprise.

"That evening at 7.30 we had the service of Consecration. It appeared to us all to be a really great service and strange to say there was only one drawback and that most unexpected north of the Arctic Circle—the heat."

The scene in the Cathedral was most picturesque. The folk of the North land had gathered from far and near for the ceremony.

One of the most interesting features

before their wondering eyes was the great painted altar piece entitled "Epiphany in the Snows." The Madonna and Child are garbed in royal ermine and both are wearing Eskimo boots. On the extreme right is a Nas-copie Indian on snow shoes, bringing a live beaver. Kneeling below him is a Hudson Bay's company man offering white fox pelts, and standing immediately behind, an officer of the Royal Canadian Mounted offers protection. Two sledge dogs are harnessed, ready to be of service.

On the other side of the Madonna, an Eskimo in caribou skin clothing kneels and offers two walrus tusks, while behind him an Eskimo woman, with a baby in her hood, brings another gift. At the back stand reindeer instead of the traditional camels. In the far distance, one sees snow Eskimo huts. Overhead shines the Star.

To return to Bishop Fleming's description of the Service:

"First of all the choir robed in scarlet cassocks, white surplices and white ruffs, filed in from the vestry.



"EPIPHANY IN THE SNOWS" FORMS THEME FOR THE ALTAR PAINTING

As all races have idealized the Holy Family in their art, here the Madonna and Child are wearing royal ermine and Eskimo boots.



HER FACE REVEALS SIMPLE FAITH

An aged Eskimo woman becomes a Cathedral builder because "our missionaries made long journeys by sledge and dog team in bitter weather to win the people for Christ and His Church."

"Then came Joseph Vittroqua, better known as John Doe, in a black gown bearing a lovely verger's wand made of pure white polished narwhal ivory by an Eskimo in northern Baffin Land.

"The assistant chief of the Loucheux was followed by the chief wearing a large silver medal received from King George V, and dressed in his blue suit with red stripes, brown belt and gold braid; one Eskimo and one Indian church warden walking abreast (four church wardens); then came Canon Jones and Canon Shepherd, recently appointed residentiary canon, an Eskimo named Fred Lester, carrying the crozier, and finally the Bishop of the Arctic.

"The procession came from the north vestry down the center aisle to the main entrance of the church. Here the Primate was waiting and on our arrival knocked on the door three times with his ring. The verger opened the door and Canon Jones read the appeal to have the church consecrated. This appeal was read to me as Bishop. I turned and read a similar appeal, with the necessary changes, to the Primate.

"We then proceeded up the aisle reading the twenty-fourth Psalm and the service continued according to the Prayer Book. Canon Jones read the sentence of consecration and the Arch-

bishop signed it in the presence of all the congregation. I read the lesson after which Canon Shepherd led in the Creed and took the prayers.

"Now came the hymn of Dedication, 'Christ is made the sure Foundation,' after which I preached. At the close of the sermon, the United Thank Offering was presented, which, at the request of the Archbishop, I received. It amounted in all to \$716.60 being made up of \$584.00 in skins with a balance in cash, orders, and cheques from the white people, Indians and Eskimo. We then sang the hymn, 'Ten Thousand Times Ten Thousand,' and the Primate pronounced the benediction."

Bishop Fleming did not tell in this account of his strenuous life in the Arctic. During his last northern Episcopal visitation he travelled 4,000 miles on land, 1,005 miles by water, and 4,745 miles by air, making a total of 9,750 miles. He confirmed 79 candidates, baptized two white children and a number of native ones, and held innumerable services.

Speaking of the shepherds in his fold and their indomitable services, the Bishop writes: "Our missionaries, both in the East and in the West, have made long journeys by sledge and dog team in bitter weather, suffering indescribable discomforts in order to win the people for Christ and His Church.

"In these terrible days that have come upon us, we are all faced with many and pressing needs, but surely the people in Arctic Canada should be shepherded.

"Many of them," concluded their Bishop, "have only just come out of paganism and must be helped and guided to apply their new-found faith to the practical problems of life.

"Will our friends do their utmost at this difficult time to help us 'carry on'? Lastly, may we have a place in the prayers of God's people for our brave workers that their faith and vision may be kept bright? Thus shall the Kingdom of our Lord be maintained and strengthened throughout Arctic Canada."

# A Gospel Troubadour At Ninety-Four

There Is No Shadow Over the Horizon, Writes George Cole Stebbins

DEAR EDITOR:

You did me a kindness indeed to write me from Baltimore,\* for it awakened very happy memories of my contact with you a few years ago, which I have often recalled with pleasure. I regret the delay in acknowledging your letter and greetings. But it came to my notice last evening from a large pile of letters and cards, mostly from the radio.

I deeply appreciate your reference to the collection of hymn books Dr. Clayton secured by patient research for years, upon which he insisted putting my name, and not his own. The class of hymn books and hymns they contain, as you will know, have had a remarkable history in their influence upon evangelism during the past 70 and more years, and as such will be valuable to students.

I am very thankful that in the providence of God I was led—of Him as I believe—to use what gifts He bestowed upon me in this era of evangelism.

I hope you are keeping well in your important work. I am thankful to be well, and enjoying these "waiting days" as in former times, and that "at evening time" there is no shadow over the horizon, and that the "path of the just (or justified) is as the shining light that shineth more and more to the perfect day," which will ere long be my joy to see and realize.

With affectionate regard, I am,

Gratefully yours,

(signed) GEO. C. STEBBINS.

P. S. Speaking of the hymn "Saviour Breathe an Evening Blessing," the first hymn tune I composed that came into general use, is the music now set to that hymn, but was written to a verse used as a response to the pastoral prayer, and first sung as such. It was written about this time of year in 1876 while I was directing the music in Tremont Temple, Boston. Two years after that, in January '78, it was put with the old church hymns mentioned above, and played along with "The Green Hill" music of which had only recently been written.

I was told on best authority about twenty years ago that the former, known as "Evening Prayer," was then being sung in St. Paul's Cathedral in London. Only a few years ago a lady composer of New York wrote me that when in England she visited Canterbury Cathedral, and looking through the hymnal in use there, found the tune set to Canon Francis' hymn. The music fitted the hymn it was set to, without change of any kind.

The tune as written originally is to be found in the collection of my hymns in the Cathedral Library.\*\*

Please pardon this long letter, and believe me with high and grateful regard,  
Again yours,

(G. C. S.)

\*Scene—a hotel room on a snowy day in March. The radio announcer's voice—"our program of gospel hymns this afternoon is dedicated to Dr. George Cole Stebbins who is celebrating his ninety-fourth birthday at his home in Catskill, N. Y." Then a hastily-penned note of congratulations, ending with renewed appreciation for his gift of hymnology treasures to the Cathedral Library—and his interesting reply. Dr. Stebbins was choir director for Dwight Moody and Ira Sankey in their noteworthy evangelistic work of a generation ago.—EDITOR'S NOTE.

\*\*The George Cole Stebbins Deposit of Gospel Hymn material presented to Washington Cathedral Library through Dr. J. B. Clayton of Clifton Terrace West, Washington, D. C., who had assembled the manuscripts and documents with infinite care.—EDITOR'S NOTE.



Photograph courtesy of "The Baltimore Sun."

**BASIC RELATIONSHIP OF THE CHRISTIAN RELIGION AND DEMOCRACY EMPHASIZED AT "MASSING OF THE COLORS" SERVICE**  
 Held in Baltimore Pro-Cathedral under sponsorship of Daughters of 1812 with more than one hundred banners in the procession. The service was patterned after the impressive annual outdoor assembly in Washington Cathedral amphitheater on Sunday afternoon near Memorial Day when thousands meet to commemorate "all those who have laid down their lives for their country." The Military Order of the World War will, as usual, join with Washington Cathedral in holding the service this year on May 19th.

# Massing of the Colors

By Canon Harold N. Arrowsmith

ON THE Sunday nearest Washington's Birthday, a service of the "Massing of the Colors" was held at the Pro-Cathedral in Baltimore with the sponsorship of the Daughters of 1812. All patriotic and military societies in the city and surrounding counties were invited to send delegations with flags.

Fifty-six organizations responded, bringing more than one hundred banners to the service. The preacher was the Reverend Henry Darlington, D.D., rector of the Church of the Heavenly Rest in New York City, and chaplain of the 27th Division, New York National Guard. The Reverend Arlington A. McCallum, rector of St. Paul's Church, Washington, and chaplain-general of the Military Order of the World War, read the prayers.

The lesson was read by the Reverend James M. Magruder, D.D., President of the Society of the Ark and the Dove.

Religion and patriotism belong together. The patriotism of Americans is stirred not alone because this is the land of our birth, but because of the free institutions which mark our kind of government. Our democratic system comes to us, in regard to its form, from

the democracies of ancient Greece; but in regard to its scope or application, it springs from the Hebrew Christian tradition. Half the inhabitants of ancient Athens were slaves, who received little or no benefit from the city's free institutions. The application of democratic privileges was enlarged by Christian influences to include all people. These influences arose from the value in Christ's teaching of human personality.

It is fitting, therefore, that we should observe such an occasion in the Church, for Democracy and the Christian Religion belong together.

To quote from Chaplain Darlington's sermon on this occasion: "Where else in the whole world is there anything to be compared to the American plan in which religion and patriotism—as twins—walk hand in hand? It was to establish such a new order with the Fatherhood of God—religion—and the Brotherhood of Man—patriotism—as the ruling ideals, that the founders of our country drew up the Declaration of Independence. Through the guidance of this document and the Constitution of the United States, our country has grown to be a great nation."

## The Bishop of Washington Sitting in the Glastonbury Cathedra

The photograph on the cover of this issue of THE CATHEDRAL AGE takes us to the Great Sanctuary of Washington Cathedral where the Right Reverend James E. Freeman, D.D., LL.D., is seated in the Cathedra or Bishop's chair fashioned from historic Glastonbury Abbey stones. The picture was made by *The Washington Post* and is reproduced with the permission of that newspaper.

Perhaps the Bishop was thinking of his golden wedding anniversary which is being celebrated as this quarterly goes to press.

Young James E. Freeman, already a junior executive of the New York Central Railroad, and Miss Ella Vigelius were married on April 16, 1890, at the home of her parents, Mr. and Mrs. William Vigelius in New York City.

In observance of the anniversary, a reception was held in the Bishop's House on Mount Saint Alban on April 16th and the Bishop and Mrs. Freeman will be the guests of honor at a dinner to be held at the Sulgrave Club on May 1st under the auspices of the Cathedral Chapter and Council and the Women's Committees of the National Cathedral Association.





DAUGHTERS OF ALUMNAE  
NOW ENROLLED IN THE  
NATIONAL CATHEDRAL  
SCHOOL

Lydia Goodhue Satterlee, great-granddaughter of the first Bishop of Washington (at left).

In group below:

Lower row (left to right): Helen Concha and Caroline Everett (Dorothy Walker Everett, 1919), and Bettina Rising (Harriet Lyon Rising, 1914).

Middle row (left to right): Gwin Barnwell (Mildred Gwin Barnwell, 1921), Marie-Louise Thaxter (Phyllis Schuyler Thaxter, 1910), Jane Wideman (Pattie Holmes Wideman, 1918), Peggy Tuckerman (Edith Abercrombie-Miller, 1901), Sally and Isabel Rising (Harriet Lyon Rising, 1914), and Emily Gibson (Emily Almy Gibson, 1902-05).

Top row (left to right): Peggy Rorison (Mar-Dev Lippitt Rorison, 1914-19), and Bobbsie Kling (Antoinette Brayton Kling, 1920-21).



Photographs by Lewis P. Wolts



## They Also Serve the Cathedral

### VII. Helen Coutant Peck, Provost of the National Cathedral School

By Elisabeth E. Poe

MISS PECK is the first to greet you and the last to say good-bye," declared a graduate of the National Cathedral School for Girls the other day, in discussing the approaching retirement of the Provost of that institution. Indeed she has been the continuing link on the faculty, for the student body, from one entering class to another for thirty-three years.

Through this long and faithful service, Helen Coutant Peck has had the privilege of welcoming daughters of her National Cathedral School girls of yesterday,—the "granddaughters of the School," as they have been called. "There are twelve 'granddaughters' of the School here now," she pointed out recently, "lovely girls even as were their mothers."

As this is the fortieth anniversary of the founding of the National Cathedral School, it is expected that a greater number than usual of the alumnae will return for commencement. Miss Peck will be honored especially and a dinner is being planned in her honor.

As she gazes at the assembled guests they will, perchance, seem a procession of her years at the School. Their class numerals may even go back to 1907—the year of Miss Peck's coming to N. C. S. She will rejoice in their presence for no matter where they have gone after leaving the School, they have kept in touch with Miss Peck. Their letters have been a daily joy, telling of their careers, of children born, sharing new joys and even sorrows—all woven into the story she finds in their correspondence.

When the autumn semester opens without the Provost's presence, many a thought will be given to her by beloved students. It is safe to venture that she

will be thinking of them, too, in her new home, not too far from the Cathedral precincts.

She will miss the merry chatter of the returning girls. In fact, she admitted the other day that her one fear in retiring was that she might betray a sense of loneliness for them. While she had her own private quarters at the School to which she might retire for rest and quiet, she was never lonely; she could always feel the pulse of young life beyond her walls.

With glowing enthusiasm, Miss Peck spoke of a group of great-nephews and great-nieces, especially the twins, who will keep her in touch with young life after she retires. Some of these little relatives live in Washington so she plans happy times with them.

Talking of Miss Peck with those who know her well, one finds that constant consideration, great thoughtfulness, and a genuine interest in the welfare of others, are among the qualities that have made her service at the National Cathedral School so noteworthy during the last three decades.

"Miss Peck has a splendid faculty of making other people happy," said one of her friends, "nothing is ever too much trouble for her, if it will make a student or faculty member happier."

I saw Miss Peck the other day in the familiar setting of one of the dignified and attractive parlors. From beyond the room we heard happy laughter and the movement of students from classroom to classroom as an accompaniment to the story she was telling.

"I came here in 1907," Miss Peck began, "when the late Right Reverend Henry Yates Satterlee was the first Bishop of Washington, and Mrs. Barbour Walker was the principal of the National Cathedral School. My pre-

vious work had all been in schools and Mount Saint Alban soon offered a congenial atmosphere for me. At first I taught classes; then took up duties in the administrative department, where I have remained ever since.

"As Provost of the School, I handle all permissions for week-ends, travel, and sight seeing. In short, I must know, at all times, where the students are and whether or not they are present and accounted for.

"The interesting sight seeing trips are greatly enjoyed by the girls. They seem eager to learn of their country's history and how the government carries on in Washington. There is a saying in the School that no girl can graduate until she has been to Mount Vernon. At least we see that she has ample opportunity to visit that historic shrine on the Potomac. The students enjoy Congress and the Supreme Court, too."

Miss Peck remembers President Theodore Roosevelt's visit to the Cathedral on September 29, 1907, when the Foundation Stone was placed, in the presence of the Bishops and clerical and lay delegates to the 1907 General Convention of the Church, held a little later in Richmond, Virginia. She also has vivid recollections of Bishop Satterlee, although he died shortly after her coming to Washington. She recalls particularly how the Bishop and Mrs. Satterlee enjoyed the Hallowe'en party held in the N. C. S. dining room.

All the School family were devoted to the Right Reverend Alfred Harding, the second Bishop of Washington, and are glad to serve under the Right Reverend James E. Freeman, the third and present Bishop of Washington, Miss Peck pointed out.

When Mrs. Walker retired from the principalship in 1913, she was succeeded by Miss Jessie C. MacDonald with Miss Helen L. Webster as academic head. Miss Peck praised the scholarship, the executive ability, and the sterling Christian character and capacity for leadership of these two devoted

women who died within a year of each other.

Mrs. Marvin B. Rosenberry, former Dean of Women at the University of Wisconsin, served as acting principal for the year 1928-1929 and was succeeded by Miss Mabel B. Turner, the present head of the School.

"I have been very happy with each succeeding administration," continued Miss Peck,—“all of them have had something definite to contribute to the growth and character of the School.” She spoke of the close association between the Cathedral and the School and how much the student body, as well as faculty, appreciate the opportunity to attend the services.

From the School windows Miss Peck has watched the growth of the Cathedral, stone by stone, as the fabric slowly arose from the Foundation Stone to its present status of almost one-half completed. When she first came to Mount Saint Alban there were only the Little Sanctuary, the Peace Cross, and the temporary Baptistery to foretell the great Cathedral enterprise that was to be. The first building for St. Albans, the National Cathedral School for Boys, was about to be opened.

How different now is the scene upon which she looks out! Much that had been precious to her, including some of the trees and the secret "Little Garden" of the School, have had to yield before the outspreading plan for the Cathedral and its landscape development.

Miss Peck has viewed a procession of outstanding Cathedral events and many distinguished personages in her years of residence at the School. She saw President Woodrow Wilson borne through the "Way of Peace" to his long rest in the Bethlehem Chapel; she watched the Duke of Windsor, then young Prince Edward of Wales, plant an oak sapling in the Cathedral Close, in November, 1919; and she heard President Calvin Coolidge address the General Convention assembled in the

Cathedral open-air amphitheatre in October, 1928.

When I asked Miss Peck if she thought the young people of today were less religious than those of an earlier generation, she told me of the candle-light service at the School on Wednesday evenings with the upper classes in charge; how reverent and interested the students were in attendance, and explained the good works of the Bishop Satterlee Missionary Society.

"Naturally," she added, "the greater independence of young people nowadays reflects, in a general sense, on their religious life. They know more of life and have perhaps wider interests. But I have great faith in the youth of today and I believe that they

have a real interest in all that is good and wholesome.

"My wish for the School is that it may go on and on in usefulness and progress, and that while it can never have any lovelier girls than those who have been my friends and happy responsibility in thirty-three years, that it may have just as lovely ones in the years to come."

As I said good-bye to this devoted Churchwoman, teacher and friend of youth, I realized how close she had been to the spirit and life of the School. Surely the influence of her great service to the National Cathedral School for Girls would go on and on in the lives of the students she had served with such inspiration and affection.

## A NATIONAL CATHEDRAL SCHOOL MILESTONE

A fortieth birthday is an important event in the life of an individual or of an institution. One is old enough to have attained a perspective and to have sifted real from superficial values. Such a birthday the National Cathedral School is having this June. The moment is a propitious one to stop to reminisce, to take stock of the present and, more important still, to look forward to the future.

From June 1st to 4th alumnae and friends will gather on Mount Saint Alban to celebrate the School's birthday. It happens that we shall do honor, too, to a member of our staff, Miss Helen C. Peck, who retires this year after thirty-three years of devoted service to the School.

Had you visited Mount Saint Alban in 1900, you would have found a beautiful wooded hilltop with only the parish church of St. Alban's and the gray stone building of the Girls' School, the gift of Mrs. Phoebe A. Hearst, on the corner. It is significant that the first buildings to be completed on the new Cathedral site should have been those of the Schools, for in 1907 the Boys' School building was finished, the gift

of another woman, Mrs. Harriet Lane Johnson. At that early date Bishop Satterlee established beyond question the importance of the education of young people in his farsighted plan for the hill.

During these forty years hundreds of young women have passed through the School doors. From the beginning they came from every section of the country and from many foreign countries, and they still continue to come. This winter there are twelve daughters of alumnae, granddaughters of the School, and many younger sisters and nieces in the student group. The great-granddaughter of the first Bishop of Washington is also in the School. An alumna has recently written "My three years at N. C. S. are among the happiest in my life. I'd love to feel that my little girl could repeat them and I'm hoping that she may be able to do so."

What did young women find years ago that makes them wish to repeat the same kind of experience for their daughters? The secret lies in the fact that from the beginning the students had rare opportunities not usually found in schools. In the early years

the gray stone building was used often by the Bishop and the Cathedral staff as the center where guests on the hill were entertained. The little guest suite on the second floor could tell countless tales of bishops, rectors, and other visitors who stayed within its walls. This brought interest and significance into the lives of the young students. Many an alumna today counts among her most cherished memories of Mount Saint Alban the chance to know some personality of her day in this delightful informal way. The guests, too, enjoyed meeting the girls, and they took back to their own sections of the country a true and live picture of the School's work.

"Early training from our mothers made firm by the discipline of the School will cling to me as it has to all those students who have graduated in previous years," writes another alumna. From the first the School has believed in training its students in careful, accurate thinking. Patiently and consistently has it emphasized the importance of learning to speak and write correctly and convincingly. Early it placed emphasis upon the arts. Music, art, and the drama have been stressed, not primarily to make artists but to prepare the individual through knowledge in these fields for the limitless enjoyment of the world of the arts. Today "Arts Day" is one of our most interesting spring functions.

"The School looks so nice. Just as it always was and yet enough different to look wide awake. It is so gratifying to find it unchanged in spirit and yet growing and developing in so many ways that make for the enrichment of the students' lives. I loved it and wanted to see more of it." This comment, written after a short visit of another alumna, makes clear another point. The School is trying today to conserve those ideals and purposes which former students held high, not because they are simply of the past, but because they have been tried and proven. It is also endeavoring to select from the present educational proce-

dures which are bringing new light to the school world, but it wishes to avoid the fads and fancies around us on every side. It hopes always to "look wide awake".

As in the past, girls are prepared each year for college and university. In an alumnae membership of 979, about sixty-five per cent have gone on to college. Today N. C. S. is represented by sixty-seven students in twenty colleges and universities. Their records in these higher institutions are interesting and varied. Some of them have been members of the small groups spending a sophomore or a junior year abroad. They have held and are holding high class and college offices, and many of them are honor students.

For the girl who is not looking forward to four years of college, the School offers a more general four-year course with the chance to follow her particular interest. This student, too, receives a diploma at the satisfactory completion of four years.

In addition there is a one-year post-graduate course for which a special diploma is granted. In this course the following interests may be stressed: home-making, arts, or typing and shorthand. The School has had this fifth year from the beginning. That many students wish it and find something unusual in it is evidenced by the number who stay for it. One student, writing of this plan, says: "This year has meant so inexpressibly much to me. Of course I've gotten a lot out of my work, but more than that, I value the new friendships made and the old ones strengthened. I shall always be thankful that I went back for that last year, for I think it was not until then that I realized quite fully the richness of what N. C. S. has to give."

"Writing you a thank-you note is like thanking my parents for letting me stay at their house during Christmas. N. C. S. is really like a second home to me." So writes another alumna. This note is struck over and over again as the old girls return. Part of this feeling of home is accounted for

by the fact that many students stay so many years. In the Senior Class today there are six students who have lived with us for four years; two for three years; among the day students in this Class one has been here seven years, two for six years, one for five years, three for two years. This is a typical record for a last year.

Living in the shadow of a Cathedral-in-the-making, watching it grow and following the interior changes as this or that section of the fabric is completed, put emphasis upon patience and steadiness. Beauty is not attained in a day. Stable structures rise slowly and make us pause to realize that all true growth is slow but can steadily go forward and should continue always. I suppose no Cathedral is ever completely finished. The beautiful oak trees in front of our main building make us mindful of stability also. They are the same which witnessed the opening of the School and through storm and heat have stood there as guardians. Students living here day after day absorb something of the calm and poise of lasting things.

What of the future? In ten more years the half-century mark in the School's life will be reached. As the Cathedral grows, it will press more and more upon the School grounds, just as it has already covered ground remembered as open space where wild flowers grew in the early days. Foreseeing this growth, some years ago a site for a new

Girls' School building was set aside in the planning for the hill as a whole. As the first step toward our establishment there, the "Beauvoir" property, the gift of Canon Russell and Mrs. Russell to the Cathedral Foundation, was turned over to the School in 1932 by the Chapter for two purposes. The first of these was the making of a much-needed athletic field which was completed largely through the gifts of alumnae and faculty. The second was the opening of elementary classes for little children, as preparatory to both St. Albans and the National Cathedral School, thus completing the school system on the Cathedral Close. Older students at N. C. S. have thus an ideal situation for the study and observation of the handling of little children. The Elementary School became an independent unit in 1939, but it still continues to function in this co-operative way.

Some day a new N. C. S. will arise on these "Beauvoir" grounds. Here the quiet and calm of the old site, pressed now by both the growing Cathedral within the Close and the growing city without will be found again. It is not too much to hope that the grandchildren and great-grandchildren of the first students will find in ever changing form those values and ideals of the beginning days, "the same indescribable something in the whole atmosphere that makes my heart beat a little faster".

MABEL B. TURNER.

## LOIS ADELAIDE BANGS

National Cathedral School alumnae will hear with regret of the death of Miss Bangs who shared with Miss Mary B. Whiton the first principalship of the School.

The beginning years of any institution are very important ones, for at that time foundations are laid and the course charted which is followed in the

years to come.

Miss Bangs had courage, vision, and a forceful personality. The School owes much to her foresight during those early days.

After several years of failing health, she died on February 27, 1940, in Newport, R. I., where she and Miss Whiton had been living for some time.





IN COMMEMORATION OF  
ADMIRAL GASPARD de COLIGNY

BORN AT CHÂTELLON-SUR-LOING, 16 FEBRUARY, 1572  
ASSASSINATED IN PARIS IN THE  
MASSACRE ON THE EVE OF SAINT BARTHOLOMEW  
24 AUGUST, 1572

AND THE

HUGUENOTS OF FRANCE  
MARTYRS IN THE CAUSE  
OF RELIGIOUS FREEDOM

I WILL FREELY FORGET ALL THINGS,  
WHETHER EVIL OR INJURY,  
DONE UNTO ME ALONE,  
PROVIDED THAT THE GLORY OF GOD  
AND THE PUBLIC WEAL BE SAFE.  
COLIGNY.

THIS TABLET IS ERECTED BY  
THE HUGUENOT SOCIETY OF WASHINGTON  
MCMXXXIX



## Two Memorial Tablets Dedicated

**F**RRIENDS of Washington Cathedral who have not had an opportunity to make a pilgrimage through the crypts in recent months, will be interested in two memorial tablets described in this brief article.

The tribute to Admiral Gaspard de Coligny was unveiled on April 15, 1939, in the south wall opposite the entrance to the Chapel of St. Joseph of Arimathea. The sentences of dedication were pronounced by the Bishop of Washington.

The presentation address was made by Mrs. Frank B. Steele, President of The Huguenot Society of Washington, who said:

We honor today a great man. A

great and noble leader—noble in blood, as a member of the royal aristocracy; noble in courageous deed and valor; noble in a great Faith to which he was devoted and for which he suffered martyrdom. A true aristocrat, he yet understood and befriended the humble citizens of France and aided those of the Protestant Faith against the power of the rulers whose aim was to destroy them. Through his offices the French Protestants were many of them saved from death and persecution by his aid to their escape from France, whence many of them came to America, the great haven of the persecuted from all countries.

### SYMBOLIC STONES FOR PORTSMOUTH CATHEDRAL

Before the war progress had been made with a scheme by which symbolic stones from overseas dominions, colonies and cities were being sent for insertion in the course of the enlargement of Portsmouth Cathedral, says the Press Bureau of the Church of England. These stones have continued to arrive, and in the words of a diocesan announcement, are "a clear witness to the power of the British Navy and the security which it gives to sea-borne trade," but "in view of the great need for ship space" the generous donors overseas have been advised to hold back their gifts until more normal days.

The great interest of these stones, which incidentally form links with the See cities of some famous dioceses and are also not without interest for geologists, will be gathered from the following list, now announced, of the stones so far received:—

- 2 blocks of Sydney sandstone—from New South Wales;
- 1 of Waikerie stone (River Murray stone)—from South Australia;
- 2 of coral stone (Mombasa) and 2 of hard stone (Nairobi)—from Eastern African Dependencies;
- 2 stones typical of Albany and Perth—from West Australia;
- 2 of Andesite stone and 2 of British Columbia granite—from Vancouver, B. C.;
- 2 of red sandstone (Verte Island, Nipigon Lake)—from Port Arthur, Ontario;
- 2 of redstone (Dholpur); 2 of white (buff) stone (Dholpur) and 2 of white marble (Makrana)—from India;
- 1 of "Ruwanwella" pink stone—from Ceylon;
- 1 of marble (Port Swettenham), 1 of granite (Singapore and Penang), 1 of laterite (Malacca)—from Straits Settlements;
- 2 of limestone (Pont Viau Quarry, Ile Jesus)—from Montreal;
- 2 of granite (Takoradi), 2 of typical stone (Lagos), and 4 of laterite and norite (Freetown)—from West Africa;
- 1 of granite (tonalite)—from New Zealand.

To the Memory of  
The Reverend Mason Locke Weems  
Born in Prince Georges County Maryland  
October 1, 1759  
Died in Beaufort, South Carolina  
May 23, 1825

After the passage of an Enabling Act by Parliament  
August 13, 1784, which permitted Ordination of  
American applicants to the Ministry without the  
taking of the Oath of Allegiance to the Crown of  
Great Britain, he was ordained to the Diaconate

by  
The Bishop of Chester

acting under  
The Bishop of London

in the  
Duke Street Chapel Westminster

September 5, 1784  
and was admitted to the Priesthood

by  
The Archbishop of Canterbury

September 12, 1784

Author, Editor and Evangelist

he carried the Christian Religion and Education  
to sections of the country without settled

pastors or Teachers

Erected by his Great-great-great Nieces

Elizabeth Chew Williams

Mollie Weems Williams

1938

Schuler

As descendants of the French Huguenots, we, members of The Huguenot Society of Washington, now take great pride and pleasure in erecting this memorial tablet to Admiral Gaspard de Coligny, and presenting the same to Washington Cathedral, where it is permanently enshrined in enduring stone, and his memory none the less permanently enshrined in our hearts.

May it ever be an inspiration to loyalty and devotion such as he gave to the great principles of Faith and Liberty of the Huguenots, as we contemplate the influence of this great and good man.

The inscription reads as follows:

*In Commemoration of*

ADMIRAL GASPARD DE COLIGNY  
born at Chatillon-sur-Loing, 16 February, 1517

assassinated in Paris in the  
Massacre on the Eve of Saint Bartholomew, 24 August, 1572

and the

HUGUENOTS OF FRANCE  
MARTYRS IN THE CAUSE OF RELIGIOUS  
FREEDOM

I will freely forget all things, whether  
evil or injury, done to me alone,  
provided that  
the Glory of God and the public weal  
be safe.

—Coligny.

*This tablet is erected by*

THE HUGUENOT SOCIETY OF WASHINGTON  
1939

With a brief ceremony the Bishop of Washington accepted on October 12, 1938, a tablet in memory of the Reverend Mason Locke Weems, presented by his great-great-great nieces, Elizabeth Chew Williams and Matilda Weems Williams.

The inscription on this memorial in the South Crypt Aisle beneath the Nave, reads as follows:

*To the Memory of*


THE REVEREND MASON LOCKE WEEMS  
born in Anne Arundel County, Maryland, October 1, 1759, died in  
Beaufort, South Carolina, May  
23, 1825

After the passage of an Enabling Act by Parliament, August 13, 1784, permitting ordination of American applicants to the ministry without taking the oath of allegiance to the Crown of Great Britain, was ordained to the diaconate by  
The Bishop of Chester  
acting under  
The Bishop of London  
on September 5, 1784  
and was admitted to the priesthood  
by

The Archbishop of Canterbury  
September 12, 1784  
Author, Editor and Evangelist  
he carried the Christian religion and  
education to sections of the country  
without settled pastors or teachers

Erected by his great-great-great nieces  
ELIZABETH CHEW WILLIAMS  
MATILDA WEEMS WILLIAMS

**PRAYER FOR THE BUILDING OF WASHINGTON CATHEDRAL**

 **LORD JESUS CHRIST**, who hast taught us that all things are possible to him that believeth, and that Thou wilt favorably hear the prayer of those who ask in Thy Name; we plead the fulfillment of Thy promise, and beseech Thee to hasten the building, in the Capital of this Nation, of Thy House of Prayer for all people. Make speed to help us O Lord, whom with the Father and the Holy Spirit, we worship and glorify as one God, world without end. Amen.

## In Memoriam

### MILO HUDSON GATES

ON the roster of faithful Deans of American Cathedrals is recorded the name of the Very Reverend Milo Hudson Gates, D.D., for ten years Dean of the Cathedral of St. John the Divine in New York City. At the time of his death, Dean Gates' high place in Church and community was evinced by the tributes paid to him by religious and secular press alike.

His funeral in the Cathedral he loved so long, was attended by more than 3,000 persons, representing the church and civic life of New York City. This testimonial to the part he had played was emphasized by an editorial in the *New York Times* in which the writer said: "His ministry through the years in this great city had been one of cheer to all who have known the presence of his spirit.

"He was a militant Christian," the editorial continued, "to whom enthusiasm was a virtue. It is remembered that he once gave a series of 'cheerful sermons,' and in his life he practiced what he preached. He was versed in the arts in religious use, notably in music and architecture."

One of the achievements of Dr. Gates' life, apart from his service at the Cathedral, was as Vicar of the Chapel of the Intercession of Old Trinity Parish, a beautiful Gothic church designed by the late Bertram Goodhue. While at the Chapel of the Intercession, Broadway and 155th Street, the future Dean instituted the Christmas Eve service in which hundreds of children march in procession with lights to decorate the graves of Clement Clark Moore, who wrote "A Visit from St. Nicholas," and of Alfred Tennyson Dickens, son of the great English novelist, who wrote the equally well-known "Christmas Carol." Both men rest in the churchyard across from the Chapel on teeming upper Broadway.

Dean Gates was regarded as the leading American authority on the Mozarabic manuscripts, which preserved the ancient liturgy used by the Christians at Toledo. He was interested deeply in church symbolism and architecture.

He was born in Gardner, Massachusetts, on June 29, 1866; ordained deacon in 1889, and advanced to the priesthood in 1890 by the late Right Reverend Henry C. Potter, D.D., Bishop of New York.

The young clergyman served as assistant in the Church of the Ascension in New York City; as rector of the Church of the Ascension in Ipswich, Massachusetts, and of St. Stephen's Church in Cohasset, before coming to the then Church of the Intercession in 1904 (it later became a Chapel of Trinity, retaining its name). He was elected Missionary Bishop of Cuba in 1913 but declined this advancement. When the United States entered the World War in 1917 he immediately volunteered as Chaplain of the 22nd Regiment of Engineers from New York.

Dr. Gates was installed as Dean of the Cathedral of St. John the Divine on January 5, 1930.

For many years Dean Gates headed the Sanctity of Marriage Association. He was a trustee of the Protestant Episcopal Public School Corporation; the Home for the Old and Aged Couples; and St. Luke's Home and the House of the Holy Comforter. Likewise he was a director of the Church Pension Fund, a fellow of the American Geographic Society, and a member of the American Historical Society and the Hispanic Society of America. He was also active in the work of the Numismatic Society of America, whose building is near the Chapel of the Intercession.

Among other posts he was a trustee of the General Theological Seminary,



MILO HUDSON GATES—DEAN OF THE CATHEDRAL OF ST. JOHN THE DIVINE

Bard College, Berkeley Divinity School and Trinity and St. Agatha Schools, and served on the boards of several philanthropic institutions. He was president of the Clergy Club of New York for some time and national chap-

lain of the National Association of Masonic Square Clubs.

Spending his summers at Cohasset, Massachusetts, during most of his life, Dean Gates gave inspiration and direction to the beautiful church there



with its square tower, a landmark out to sea and over the country for miles. He installed a fine carillon in the tower and arranged recitals on Sunday evenings, attracting thousands of summer residents and visitors.

All his friends will concur with the *Times*' editorial as to his abiding love for New York Cathedral: "Perhaps the greatest privilege of Dean Gates' life was his association for the last ten years with the building of the Cathedral of St. John the Divine.

"To him it was, or was to be, the most beautiful of all Cathedrals. There he found the joy of seeing beauty emerge from the stone and give residence to saints and comfort to the suppliant. He once said that every one should have a saint, his definition of a saint being 'anybody in the world trying to do his best with the help of God.'

"He built himself into this great house of saints and suppliants, as he had built himself spiritually and joyfully into the life of this great city."

## RALPH ERNEST URBAN

By G. DONALD ORMSBY

"If we forget the great things, the realities of life, we shall lose our souls."

This pronouncement was made by the Right Reverend Paul Matthews, D.D., retired Bishop of New Jersey, on Janu-

ary 11, at the dedication of All Saints' Chapel, Trenton, in memory of the late Ralph Ernest Urban, Bishop Suffragan of New Jersey.

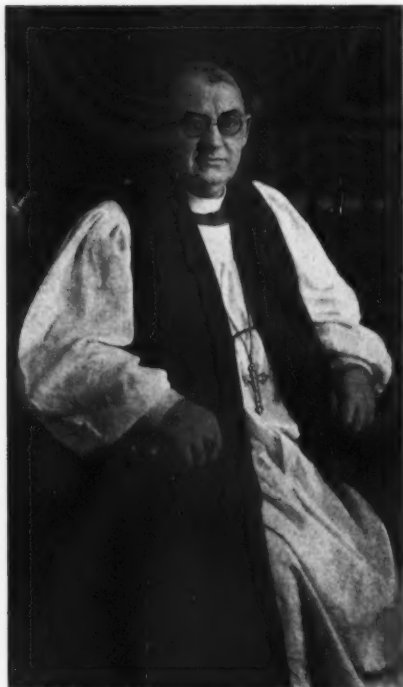
Reminiscing on the life of his beloved friend, Bishop Matthews reminded his listeners: "Here in this chapel Ralph Urban began his ministry. Here he completed it. He was the only rector this church has had, and this parish was his only parish—in a ministry begun as a young man in 1900, and interrupted by his death, before he was an old man in 1935."

At the close of three and a half decades as pastor and as Church leader, Bishop Urban was laid to rest beneath the Sanctuary in the Crypt of Trinity Cathedral.

His career is now memorialized in the plaque unveiled by his son, the Reverend Joseph T. Urban, and blessed by the Right Reverend Wallace J. Gardner, D.D., Bishop of New Jersey, which reads:

"TO THE LOVING MEMORY OF  
RALPH ERNEST URBAN  
RECTOR OF ALL SAINTS' CHURCH  
DEAN OF TRINITY CATHEDRAL  
BISHOP SUFFRAGAN OF NEW JERSEY  
1900—1935"

Bishop Urban, the son of the Reverend Abraham L. Urban, was born March 29, 1875. After receiving his diploma from Princeton University in 1896, he entered General Theological



BISHOP RALPH ERNEST URBAN





ALL SAINTS CHAPEL IN TRENTON WILL HONOR HIS MEMORY

"Here Ralph Urban began his ministry and here he completed it" — words from memorial address.

Seminary, New York City, and was graduated in 1899. He immediately went to Trenton and began his ministry in what was then called All Saints' Mission. In 1901 the mission became a parish and he became the rector. During the thirty-five years of his leadership, the number of registered communicants increased from 26 to almost 400, the original parish house was enlarged, and a rectory adjoining the church was built.

Having outgrown its 30-year-old place of worship, in 1927 the congregation decided to build a new church in accordance with plans suggested by Bishop Urban. Construction of an \$80,000 building began at once and the first service was held in the spring of 1928.

Ralph Urban was installed as Dean of Trinity Cathedral on February 23, 1931.

November 11, 1932, will be remembered by New Jersey Churchmen as

the day Dean Urban was consecrated as Bishop Suffragan of the Diocese. Ten days after his death, on May 18, 1935, ground adjoining All Saints' Church was broken for the Cathedral Crypt and at that time All Saints' became one of the Cathedral chapels.

In view of the great affection in which Bishop Urban was held throughout New Jersey, the Rev. Frederic M. Adams, present Dean of Trinity Cathedral, authorized this lasting memorial. Charles E. Stokes, Senior Warden, and Ira Frost, an old friend of Bishop Urban, headed a committee to raise funds for the plaque. The interior of the chapel was entirely redecorated and a new dossal placed at the Altar. Lighting fixtures were improved to project a soft golden hue into the Nave.

Among those attending the dedication ceremony were the late Bishop's wife, Mary Gunsauls Urban; and their sons, Joseph, rector of Christ Church, Swedesboro, N. J.; and William, of Brooklyn, N. Y. His three brothers,

the Reverend Percy L. Urban of North Haven, Conn.; Dr. Wilbur M. Urban of Yale University; and Abram L. Urban of Trenton, were present; also his sisters, Florence E. and Grace L. Urban, of Norristown, Penna., and Mrs. Joseph M. Wells, wife of the Bishop's first Senior Warden.

The Reverend Richard G. Urban of Lake City, Florida, another son of the late Bishop; and the Reverend L. R. Urban, of Longmeadows, Massachusetts, his brother, were unable to attend.

*"The righteous shall be had in everlasting remembrance."*

## PHILEMON FOWLER STURGES\*

By Henry B. Washburn

ELEVEN months ago, when Mrs. Sturges died, we told the Dean of our sorrow and sympathy. And now that "in death they are not divided" we make this record of our own grief, and we assure his family of our belief that he will go from strength to strength, and, that in ways we cannot now understand, he will continue to love and protect those who were dear to him here.

He was a true friend and a faithful minister—none truer, none more faithful. His sound training and the fineness of his character appeared in what he said and in the way he said it, and in what he did and in the way he did it. With the background of unusual educational opportunities, especially in languages ancient and modern, and with the companionship of good books, good people, and a lovely wife and family, there was rare soundness in his thought and conduct. His judgments, whether on private or public matters, were rich and large; there was nothing superficial about them; his own experience, checked and purified by that of others of past and present, lay behind them.

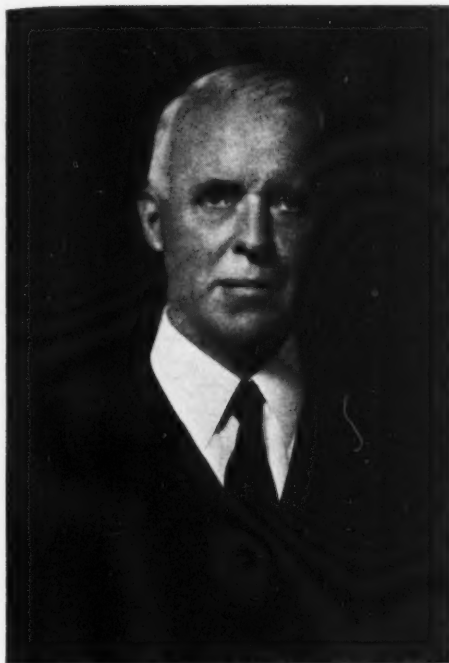
That with him friendship and the ministry were one, is amply proven by his membership in that unique group of Dr. Rainsford's assistants — a life-

long fellowship, by his frequent and warmhearted welcome back to his parishes in Morristown and Providence, where the old associations were resumed as if they had never been interrupted, and by our own relations with him here. He and the Bishop were as an older and a younger brother. Could there be anything more charming and friendly than his presiding over the annual meetings of the Cathedral Congregation? The members of the Standing Committee, even the new men, found that under his genial leadership their task was happily accomplished. And we of the Cathedral Chapter will remember that the dispatch of Christian business was none the less prompt and thorough because it seemed a delightful social pastime.

Robust and commanding in personal appearance and yet genial and tender, his conduct of the services at the Cathedral was shot through with these qualities. His choices of prayers and hymns were a reflection of his vigor and sensitiveness. He was a thoughtful preacher. Those who knew how to listen and who were willing to think, were helped in mind and heart. Just to hear him read the lessons, just to watch him as he stood in the pulpit, just to listen to the inflections of his voice, — were reinforcements of Christian faith and living. His services were wholesome, manly, indicative of the majesty of his subject. And all of his Cathedral associates in prayer and praise were aware of the dignity of his leadership.

There were moments when, even to

\*The Very Reverend Philemon Fowler Sturges, D.D., Dean of the Cathedral Church of St. Paul since 1926, died at his home in Boston on January 9 when he was sixty-four years of age. Services were held in the Cathedral Church on January 11. This tribute in behalf of the Cathedral Chapter is written by the Dean of the Episcopal Theological School in Cambridge, Mass.



Courtesy of "The Church Militant," Boston  
DEAN STURGES OF ST. PAUL'S CATHEDRAL

him, life itself seemed somewhat overwhelming. But he was a Christian mourner. There may have been moments when he doubted his fitness for his ministry. But if there were, it was because his ideals for himself and others far outran his powers of accomplishment. He was honest through and through.

Our memories of him will always be fresh and vivid. We shall remember not only his public ministry, but also the way he told a story or read from a favorite book, the pleasures of a long drive with him as he sped safely and swiftly along the road, the informality and warmth of the Sturges hospitality at the Deanery, and those times when he alone, or he and his wife, would drop into our own homes for a meal and a good talk. He was one with whom we loved to be — one whom we will never forget.

## MRS. JOSEPH FLETCHER

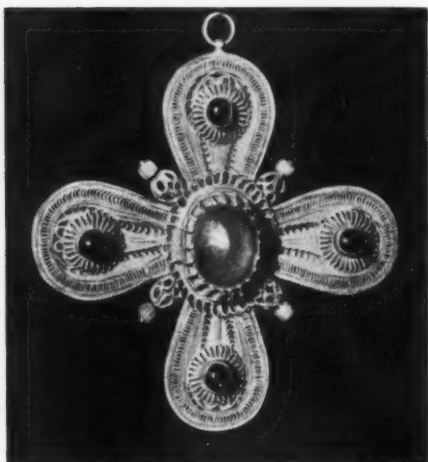
Mrs. Joseph Fletcher, wife of the late Canon Librarian of Washington Cathedral, died Monday, February 5th, 1940, at her residence, 2920 34th Street, N. W., at the age of seventy-nine. Services were held at the Cathedral at 9:30 A. M., on February 8th, followed by a service at 11:00 A. M. in St. Paul's Church, Rock Creek. The Bishop of Washington and the Reverend F. J. Bohanan, D.D., rector of Rock Creek parish, officiated.

Before her marriage, Mrs. Fletcher was Miss Henrietta Moffett, daughter of Pauline and Henri Poinsette Moffett and grand-daughter of the brilliant writer, Henri Masson, who came to America with General Bernard. She was born in Tullahoma, Tennessee, in 1861 and was married to the Reverend Mr. Fletcher in 1882 at Epiphany Church in Washington. She assisted him loyally in his ministry at Sparrows Point in Maryland; as head of the Hannah More Academy in Reisterstown, Maryland; and in Brookland and Rock Creek parishes in the District of Columbia. Retiring from Rock Creek parish some years ago they built a home on the Cathedral grounds with the understanding that after their passing it would go to the Cathedral Foundation as the first unit in the proposed "Clergy Village." Canon Fletcher served as Librarian of the Cathedral from the opening of the first portion of the Library until his sudden death.

Mrs. Fletcher had a special interest in Hannah More Academy, identifying herself with all the interests of the girls, both young and old, and serving as president of the Alumnae Club in Washington. She was a member of the Board of the Episcopal Eye, Ear and Throat Hospital, St. Monica's League, and the Rectory Club, and was active in all Diocesan work. A devoted daughter of the Church, she had a host of friends who will long cherish her memory. She is survived by one sister, Mrs. Annie Hummel of Washington.

# † A Brief Cathedral Commentary †

By Herald L. Stendel



24. "THE SUN OF RIGHTEOUSNESS SHALL ARISE," a version by the silversmith.

Mounted as a sunburst, the well-worn yellow central stone of this Armenian bishop's cross conceals a chamber for storing a relic. The four ruby stones, also set as sunbursts and contrasting with the delicate filigreed silver of which the four-inch cross is fashioned, may symbolize the sacrificial blood of the Master. Rosettes of coral appear between the arms.

SECOND only to the tau cross\* in antiquity, the fylfot cross (卐) bears more of a pagan than a Christian significance. It is variously known as the *crux gammata* (because of the resemblance of each of its four components to the Greek letter gamma), the double cross, and the swastika. To the Buddhists, it is emblematic of resignation; Hindu women wear it to ward off evil. Many peoples have used the fylfot in art as a merely decorative element.

The St. Andrew's cross, a form occasionally found in Christian iconography, resembles the letter X. Legend declares that St. Andrew, facing martyrdom, begged to be spared the presumption of dying upon the same kind of cross as our Lord.

Closely associated with the traditions

of the Eastern Church is the Greek or Byzantine cross, with arms of equal length. The symmetry of this design is in itself esthetically appealing. However, throughout the Christian era uniquely beautiful forms have been created through the arts of the goldsmith, the sculptor, and others. The reliquary cross shown in Figure 24 is an excellent example of the complexity of ornament which may be added to this form, the cross still retaining the impressiveness of simplicity. Variations of the Greek cross may be found frequently in any Christian church. The Jerusalem cross, practically, is a variation of the Greek cross, as is the Maltese cross and an almost infinite number of embellished varieties.

To all Christians, the Latin cross (†), formed of a long upright with a short transept or cross-bar, is of deepest significance. This is the traditional cross upon which Our Lord died. It is this form which is found perhaps most frequently in our churches and Cathedrals; almost invariably the altar cross is of this historic design, although it may be modified by various combinations of ornament. The Calvary cross, for instance, is merely a Latin cross mounted upon a base of three steps. The Latin cross again may be set with symbolic stones or it may be colored with inlaid enamels. It may be encircled, thus becoming the Ionic cross.

The Russian cross shown in Figure 25 is a Latin cross with two transepts added—the one above the head of the Christ is really a conventionalized board for the inscription (Matt. 22: 37); the diagonal one at the feet again is a conventionalized representation—perhaps of the St. Andrew's cross (another interpretation is that it represents the foot rest wrenched from its horizontal position during the Agony). The skull encircled with enamel work

\*See THE CATHEDRAL AGE, Winter 1939-40, pp. 46, 47, for a review of the tau cross.

may represent both Golgotha, "The place of a skull," and Christ's victory over death. On the lowest part or handle of this cross are represented the instruments of the Passion and associated details. The cock stands upon the pillar to which Our Lord was bound; at the right is a scourge; at the left is the sword and below it the ear; then appear the hammer, nails, pincers, and a hand representing either Pilate's act of washing away his own responsibility, or the hand of him who drove the nails; behind the column are shown the spear and the rod upon which the vinegar was offered; at the very bottom lies an open bag with the thirty pieces of silver pouring forth. At the top of the cross is cast a typically Eastern representation of the First Person gazing down impassively between angels.

Characteristically, the figure upon the Russian cross has the feet separately nailed, whereas in the Western Church they generally are crossed. The figure itself, elongated and with the partly flayed effect, is typical of the representations of the Christ on Russian crosses.

Beyond the artistic interest that crosses hold for us must always be considered the appeal of the long history of not only the cross itself, but of those who have, through the Master's inspiration, carried forward the Christian traditions. Representations of the cross, beautiful physically as they may be, are but reminders of the great truths which have made our civilization possible. The spiritual significance of the cross to Christians was clearly expressed, at least in part, by Christina Rossetti in her "*The Love of Christ which Passeth Knowledge*." In that poem the Master speaks—

*Nailed to the racking cross, than  
bed of down*

*More dear, whereon to stretch  
Myself and sleep:*

*So did I win a kingdom,—share  
My crown;*

*A harvest,—come and reap.*



25. RUSSIAN CROSSES ABOUND IN SYMBOLISM AND TRADITION

Blue, white, and yellow enamels enrich the detail of this brass cast in high relief. Secured in Moscow, the cross dates from the 14th century, is thirteen inches tall, and weighs one and one-half pounds; the lower third, bearing symbols of the Passion, forms a handle. The basic design is that of the Latin cross, with two additional transepts—Note the position of the feet, a characteristic of the Russian art, but at variance with the Western tradition which portrays them as crossed. Inscriptions in liturgic Russian, and numerous highly conventionalized details of the Bible story, lend further interest to this unusual specimen of medieval craftsmanship. Despite its centuries of age, this cross is in an excellent state of preservation. (The crosses illustrated are in the Leavitt Memorial Collection at Washington Cathedral.)



# American Stained Glass

## Some Observations on Precedent-Making Dinner Discussion in New York City\*

By Wilbur Herbert Burnham

ON the evening of January twelfth an interesting and important meeting, attended by members of the Stained Glass Association, was held at Sherry's in New York. We were the guests of the Building Committee and Fine Arts Committee of the National Cathedral in Washington represented by Mr. James Sheldon of New York, a gentleman who needs no introduction to our craft. His great interest in American stained glass, and his untiring efforts to develop a growing appreciation of the works of American artists are well known to all of us. We are deeply grateful to him for his splendid cooperation and help.

We dined and chatted informally about our craft in America, with a distinguished gathering of clergy, architects, artists and laymen, sharing a delightful and inspiring experience. The first meeting of its kind ever held in America, it gave us a wonderful opportunity to exchange ideas with a representative group, all profoundly interested in church and Cathedral building.

It is hoped that we may have many more meetings of the same sort, perhaps in other cities in the United States, for such friendly discussions of our craft—its problems and possibilities—can bring only happy and worthwhile results. Surely, we need the counsel and guidance of all those who are interested in stained glass and are anxious to foster the further development of the craft which has made such remarkable progress in America during

the past decade. But although the craft made many friends during that period, it needs many more like Mr. Sheldon to give craftsmen new courage and hope and to help dispel the all-too-frequent assumption that windows from abroad must be better than those designed and made in America by American artists and craftsmen.

Regardless of the present European conflict, windows are still reaching our shores from abroad, and in some instances the commissions are large and important. Yet at the same time, any number of our own highly skilled craftsmen are either on government relief, or are walking the streets in search of some kind of employment. It is a discouraging situation for craftsmen who have spent their lives working in American studios and shops. We have gifted artists and workers in our own country who have studied the masterpieces in Europe and who are capable of creating truly beautiful windows for American churches. But how can we, a relatively small group, influence patrons of stained glass to place their commissions with American artists?

Our best method, of course, is through our own works. We must continue to be students of glass—always striving to create not mere windows, but real works of art. But we must also do all that we can to make more people in America "stained glass conscious" by formulating an educational program. Few people in the United States are familiar with the beautiful art of stained glass, nor do they realize its importance to church architecture. Perhaps in this commercial age it becomes necessary for us to advertise our craft more extensively, even through such modern mediums as the radio;

\*Editorial notes from Spring, 1940, issue of *Stained Glass*, a quarterly devoted to the craft and sponsored by the Stained Glass Association of America of which Mr. Burnham is president. The latter portion of the article is taken from Mr. Orin E. Skinner's account of the meeting.—EDITOR'S NOTE.



but above all, we must convince American buyers through the sheer merit of our completed windows.

Let us look ahead to greater achievements in stained glass in America and to a closer relationship with the clergy, architects, and laymen with whom we collaborate. Occasional meetings like the one held at Sherry's should form a part of an educational program, for they serve not only to increase the growing numbers of friends of our craft, but also to stimulate and inspire our artist-craftsmen to loftier ideals.

Mr. John Angel, the noted sculptor, made a significant remark during his fine address at the meeting when he said that, in his opinion, the windows in the Nave of the Cathedral of Saint John the Divine were equal to those in Chartres in every respect, except perhaps one—the aura of age. Such compliments from a great artist are encouraging and heartening.

Next June we are to hold our convention in New York City. May we not have another meeting at that time and invite our friends of the clergy, the architects, artists, and laymen as well as our associate members who are steadily growing in numbers? They are important factors in our Association, for they are deeply interested in our craft and are spreading the gospel of American stained glass throughout the land.

The Stained Glass Association of America thanks Mr. Sheldon, the Building Committee and the Fine Arts Committee of Washington Cathedral for a profitable and inspiring evening. It has paved the way for meetings yet to come and for further opportunities to talk things over in a friendly spirit leading to the greater accomplishments of American artists and craftsmen.

\* \* \* \*

Mr. Burnham introduced James Sheldon, "with whom you are all very well acquainted, at least through his splendid missionary work to develop an appreciation of American stained glass."



Photograph by Bachrach

WILBER HERBERT BURNHAM

Mr. Sheldon expressed astonishment that never before had a building committee asked the Association to sit down with the architects, clergy, laymen and craftsmen to discuss problems of Cathedral building.

He had been asked to find out "Where and what is the lightest full color Cathedral in Europe?" He found it in León. Lawrence Saint and the late Earl E. Sanborn were sent over. "They wrote reports that I might have written and signed on the ground. It impressed me. They must be very intelligent glass makers—they agree with me one hundred per cent! Saint used this phrase: 'These Spaniards seem to have been perfectly intoxicated with color. In all my experience I have never seen Fourteenth Century windows that compare with them'."

The architects, E. Donald Robb and Harry B. Little, went over and checked exactly with Saint. "Then Charles J. Connick, Mr. Burnham and Joseph G. Reynolds, Jr.,—and all agreed,—then

Canon Anson Phelps Stokes representing the Chapter. Thus a dozen or fourteen men went over and agreed on what they saw in statements that were not conflicting in any detail. We began to say to ourselves that we had better make León the criterion and not York Minster and the Five Sisters of York. Whatever they may look like up there in the fogs and the rain, they certainly would not look the same on the top of the Spanish plateau in León Cathedral or in the latitude of Washington."

As a result of the León experience the glass area in the proposed Nave in Washington Cathedral was increased by twenty-five per cent. Surely, good news for the glass men!

Mr. Sheldon quoted a message from Dean Meeks of the Fine Arts School of Yale University: "You are warranted in making something that you believe is indigenous to America, an expression of our civilization on our continent today. You would not be warranted in copying the archaic or the grotesque."

In his own words, Mr. Sheldon summarized Mr. Cram's welcome to American glassmen at the Cathedral of Saint John the Divine: "You have been excluded for twenty-five years. As a matter of policy in this Church of England, English glass was set by Englishmen in a land which they never saw, in a light which they never dreamed of. How could it be right? You live here. You are indigenous—'Every crawfish makes his own shell.'"

To illustrate the miracle of ever-changing color and light in stained glass, Mr. Sheldon told of his first visit to Sainte Chapelle many years ago. "I thought I was inside of a ruby and so I remembered it for a year. I went back on a rainy day and lo, I was inside of a sapphire. What an amazing

change! In no place have I seen this effect where it is so apparent, where the sun is as bright, as 2,500 feet up on the plateau at León. All that Dr. Stokes has told you about the spiritual significance of glass is there. It would be impossible, in my opinion, to overstate it. When we all came home, we hoped and tried to see the church on Mount Saint Alban take on a complexion, a coloring, like the greatest church which we could find in our own latitude.

"Don't we give latitude too much significance? Well, do we? Light depends on climate and latitude, does it not? Light is the basis of our windows, isn't it? Stained light is our window and how can we have a window in Washington or in New York that is appropriate for York Minster or Durham? If transported it would be totally different. It would not do."

Mr. Sheldon recounted a strange sequence. "It is probably more than an accident that Ponce de León came to Florida. He set out for high adventure and found a continent. Three hundred years later, Washington, in planning the Capital of the Nation, wrote into the specifications that there was to be 'A great church for national purposes.' One hundred years after that the corner stone was laid on Mount Saint Alban, and twenty-five years later the Bishop of New York and the Bishop of Washington have their glass painters back in Spain in Ponce de León's church, studying his glass.

"The Building Committee at Washington is immensely indebted to you gentlemen. I know how much they value your letters and your criticism,—they go to school to you. They send you greetings and hope that this meeting may be often repeated."

Canon Stokes closed the meeting with a prayer for artists and craftsmen.

#### STAINED GLASS HELPS ART OF WORSHIP

I feel that you are rendering an inestimable service to the cause of religion and art. I suppose it is literally true that up to about the time of the Great War, a large part of the stained glass in the churches of this country were so poor as to hinder rather than help true worship for people of refinement. The change has come largely as the result of the work of this Association and of those whom it represents. You go into a new church today, designed by a good architect, and you expect to find glass that is beautiful, harmonious and dignified. That helps worship. This could hardly be said twenty years ago. So more strength to your minds, your hearts, and your good right hands.  
—From address by Canon Anson Phelps Stokes at the dinner reviewed in this article.

# Cathedral Brings Joy to Papua\*

## Consecration Service Symbolized Light for Tribes Once in Darkness

By The Reverend Farnham Maynard, B.Sc.

ONE of the things that attracted St. Augustine to the Catholic Church was, he tells us, the contrast between the serene joy of the Christian and the dissolute hilarity of the pagan. The Church is the world's great school of character, and in the mission field one sees the raw material being fashioned in a remarkable way, and transformed into something of priceless worth. The Papuan face is a wonderfully interesting thing. Perhaps some day some one will make it the subject of a photographic study. If the native does not mean you to know what he is thinking, he can maintain a poker-like expression.

When the Archbishop of Brisbane preached the consecration sermon in their own Wedaun language at the dedication of the Cathedral of St. Peter and St. Paul at Dogura, there was little to be learnt of what they thought of that amazing achievement from their facial expressions. It was only afterwards that it became plain that the pastoral love and care of their Metropolitan was not lost upon them. But however reserved and restrained their faces may be, it is impossible to miss the characteristic Christian light and joy which is to be seen on many faces in the mission today testifying to their new birth in Christ Jesus, and the transformation of their character.

Bishop Phillips Brooks once said that character was the one thing for which Jesus Christ lived, and taught and died. The goal of the Christian is to become like his Master, and one of his

Master's characteristics was joy—the joy of which He could speak even in the face of the Cross. The general absence of that quality is one of the most depressing things in the non-Christian world. Joy comes in with the Gospel.

Intimately related to it is, of course, peace. Both are linked in the last discourse recorded in St. John, "My joy—My peace." There is a lone cross in Papua over the spot where a missionary was buried. They put it up, and wrote on it: "He gave us peace." It may be that those who wrote that epitaph had in mind chiefly the peace established along the coast between the tribes. May be they had in mind also the interior peace that the world cannot give and cannot take away—most priceless of His gifts.

Fifty years ago along the two hundred and fifty miles of coast now served by the Anglican Mission there lived many tribes speaking many different languages. Their interests conflicted, for nature was not too prodigal with her food supplies, and they were yet in the stone age as far as knowledge and culture were concerned. Perpetually at war, killing and eating one another, they had lived so from time immemorial, yet they had the capacity for greater and better things. His Excellency the Lieutenant-Governor, Sir Hubert Murray, paid a glowing tribute to the ability of the Papuan native at the official welcome given to him immediately after the consecration of the Cathedral. He said that those were wrong who belittled the capacity of the Papuan, and added, "The limit of what the Papuan can learn is the limit of what the white man can teach."

From those same villages, which a few years ago were savagely at war, there had come in the last five years

\*Extracts from an editorial article in the December, 1939, issue of *The Australian Church Quarterly* of which the author is editor. He attended the consecration service for the latest Cathedral of St. Peter and St. Paul at Dogura on October 29, 1939. Photographs of the Cathedral and the native Christians taking part in the service will be published in a later issue of *THE CATHEDRAL AGE*.

relays of men to Dogura, the headquarters of the mission, for a common enterprise. Sixteen men from this village, sixteen from that, another batch from a third village, and so on, from all along the blood-stained coast. Speaking different languages still, but with old enmity laid aside, they met in peace and amity to build a great Temple to the glory of God. All through the five years their enthusiasm never failed. They worked three months at a stretch, and then were replaced by others. Under no compulsion whatever, and under the direction of one white man, they laboured with their hands, the only machine a concrete mixer. Thus through the months and years the building grew, which on the day of its consecration was to hold some fifteen hundred worshippers.

And how they sang that day! Papuans have very remarkable musical talent, but in their native state their rhythms are simple and monotonous, and their tunes poor. A priest once tried to set the "Magnificat" to a war tune, but the association made it impossible, and it was dropped. But how they loved to sing the tunes of the Dimdins, or foreigners!

Trained with a little harmonium by Father Bodger, who can do everything from running an electric light plant to translating languages, they learned the tunes, and then sang them unaccompanied in church with perfect pitch, breaking into harmony, and putting in descants from time to time. And the hundreds of boys and men seemed sometimes to take charge of the hymn by common consent, and as the verse moved to its end, the pace was accelerated, and the voices grew louder, till it seemed to crash like a wave on the shore and surge up to its furthest limit. Then there would be an interval of utter silence, unusually long, before the next verse was started by someone, then again instantly the air was vibrant with a thousand voices singing lustily in what must be one of the most musical languages in the world.

The Wedauan language derives from

the village of Wedau, on the sea coast immediately below the Dogura plateau. If any language had a chance to become the "lingua franca" of the coast it was Wedauan, but the hopes that some entertained of this appear to be vain. Other villagers prefer to learn English rather than a language of one of their neighbours, which has not the prestige or universality of the Dimdins' tongue. It is probable that English will be used increasingly in all the missions in the future, and eventually become the unifying speech of New Guinea, as it is in India today. Those, however, who have heard the sweetness of Wedauan speech will hope that it will never perish from the earth, and perhaps its best chance of survival lies in its liturgical use, and as a language into which the Holy Scriptures have been translated.

At present the language problem appears terrific. The variety of tongues is great, and they differ not only as one dialect from another, but some are totally diverse from others, and have quite different origins or sources. The brevity of Wedauan—the hymns of which printed are about half the length of the corresponding English hymns—contrasts strangely with the language of Mukowa, where it is possible to say the Lord's Prayer three times in English while they are saying it once in the Mukowan tongue, so it is said.

Every care has been taken by the missionaries to preserve all that is of any value in the native culture and traditions of the Papuans. Even their simple folk-lore is not allowed to be forgotten or neglected. Stones associated with legends and myths, if they had in them any teaching value, were taken and built into the new Cathedral, thus symbolising the baptism of paganism into Christ, in Whom all that is of truth and beauty finds its fulfilment.

The capacity of the Papuan is unquestionable: the coming of Western civilisation is inevitable. The question is whether the Papuan can be stabilised in character sufficiently to resist the

evil that white civilisation brings in its train, and whether the Papuan will learn to do the things that the white man does, in the way of manufacturing and trading, and to do them himself, and for himself and his people, or whether he will be merely the employee of the white man, his slave or his serf.

It would seem to be of the greatest importance that the development of manufacture and trading should take place under a Christian aegis, and with the definite aim of fitting the Papuan to resist exploitation. He must be taught how to be a boss as well as a servant. Some missions are industrialised, and some are not. No doubt there are pros and cons to consider in determining whether or not the mission should trade; and it would be an impertinence for a mere visitor to express an opinion; but one would suppose that the question could not be settled once and for all, and that the policy of the Anglican Mission to eschew utterly all forms of industrialisation might be open to review from time to time. In any case, it is the highest and lasting welfare of the Papuan himself

that needs to be borne in mind, and we know that this will ever be the supreme consideration in the counsels of those who have the responsibility of determining the policy of the New Guinea Mission.

In conclusion, may a visitor say without offence that one of the things for which he felt most thankful was the discovery of the quality and capacity of the mission workers with whom he came in contact, from the Bishop downwards.

Here surely is one of the best bits of work that is going on today in this distracted world of ours. The labourers in it are all too few, but they are magnificent. If some young man, or young woman, hearing or reading of the events of the memorable week that commenced on October 29th (when the new Cathedral was consecrated), feels stirred to throw in his or her lot with the great enterprise in Papua, that one will find there a life full of interest, and a work supremely worthwhile, and at the end of the day, be it long or short, there will surely be no regrets.



## COLLEGE OF PREACHERS

### OBSERVATIONS ON THE LITURGICAL MOVEMENT

By the Reverend Lincoln E. Frye\*

#### FOREWORD

During recent terms of the College of Preachers, each of the Fellows, who enjoys residence throughout the term,

\*Rector of the Church of Our Saviour in Plainville, Connecticut, and one of three Fellows in residence at the College of Preachers during the winter term. The Editor welcomes this thought-provoking contribution from one of the clergy in his native town in New England.

has been asked to write an essay embodying at least a portion of what he gained through his reading. In the nature of things, not all of these essays can be of general interest. We quote below, however, extracts from one of these essays, since it is on a subject which ought to make a wide appeal. The field of liturgical study has been



chosen by several recent students at the College.

The early paragraphs of the essay must be briefly summarized: "The Liturgical Movement" is, technically speaking, a movement within the Roman Catholic Church. Roman scholars usually trace its rise to the writings of Abbot Guéranger, a French priest of the middle of the nineteenth century. The Movement received official approval and impetus from Pope Pius X, who in the year 1903 issued his noted encyclical *Motu proprio* with its by now famous admonition: "Do not pray in the Mass, *pray the Mass*."

The Liturgical Movement in the Roman Communion is of especial interest to members of other Christian bodies, since it coincides with a reawakened awareness of worship and liturgy among Protestants as well as Catholics and with a widespread rediscovery of the corporate and social nature of the Christian Church. Much of the best literature on the subject has been written by non-Roman scholars. In the Anglican Church a notable volume is A. G. Hebert's *Liturgy and Society*, a book from which quotations appear below.

### I

In the Roman Church, a movement like the Liturgical Movement was bound to come—not in the interest of ceremonial perfection, but in the interest of calling people back to participation in the Sacrament of Communion. For centuries the faithful had been engaged in their own devotions as the priest at the altar went through the actions on their behalf of representing the Sacrifice. But they took little part in the action itself. Lovers of the Church frankly worried that her children participated less and less in the re-enactment of the Sacrifice. They had become respectful spectators instead.

Such was not the life of the early Church. Here men brought gifts for the offertory: bread whose flour they had raised and which they had baked; wine pressed from their own vineyards.

These they brought to the altar and offered to God as representative gifts out of their own lives, a humble sacrifice, to be blessed of Him and returned to bless them. They ate and drank of this sacrifice offered up out of their own lives and joined with Christ's sacrifice. Thus they became one Family of God with Christ at the head. These early Christians were made aware of Bethlehem, Calvary, Easter and Pentecost in the liturgy, life and worship of their Church—however simply it was expressed.

The Liturgical Movement is an attempt to recapture for our time this corporate participation in worship of the early Church—a participation obscured in both Catholic and Protestant worship life. The Roman system, for example, has developed disciplines of meditation to accompany public worship in which the worshiper is apt to construct his own little religious world. The Protestant Churches have overstressed individual and personal salvation. The worshiper, if he does not guard against this, gains more faith in his own power to persevere than he does in God to redeem.

Clearly, we all need what mental prayer and personal salvation represent. Take piety and devotion out of religion and we become formal and intellectual. But we must not lose sight of the fact that Christ made the sacrifice for all men in all time, that He died to bind us together by and in His holy love. Certainly we cannot afford to have our worship life send us out into little worlds of our own.

The Liturgical Movement tries to pull us back to the truth that by God's gracious acts we are one Family in Him, "very members one of another" in our fundamental faith and in our social relationships.

The Movement protests also against the rampant secular individualism that has governed much of our philosophy of life in the last century. It says to us that we are not mechanical robots, not cogs in an unfriendly cosmic wheel. It warns us against placing our trust



in mere human Utopias that end up in regimented Fascism, Communism, and Nazism. It reminds us potently that even the social and economic salvation of this world lies in the recognition that our Lord's death, resurrection and ascension are historic facts in time; that salvation of the world, and men in the world, lies in grateful acceptance and humble practice of the great truths flowing from these supernatural events. How else can salvation come than through those things that become alive to us in the liturgy and the life of the Church? God respects man or He would not have died for him. We are the Family of God in His Holy Church. These are the ointment for bruised men and a bruised world.

The Liturgical Movement is also a protest, after a manner, against 19th century moralism and its subsequent pulpit efforts to save men by what is essentially merely moralistic preaching. The answer to 19th century moral standards which left faith in God out, is that standards of morals are a dubious thing in our 20th century. It is always true that when man loses his faith in God, he soon loses his faith in his own dignity and meaning also. Moral standards and faith in God stand together. The Liturgical Movement would call men's attention to this by focusing heart, mind, and spirit upon their covenant relation with God in Christ and the consequent flowering of morals when it is lived up to by us. As for ethical and moral salvation, it would remind us that salvation does not *come from* ethics and morals; rather ethics and morals come from salvation through God's grace. The stimulus to the high idealism of Mt. Sinai and the Sermon on the Mount comes not from the strained effort of men to live up to them, but from the grace and power of a God. The movement says: "Look to the Creeds, the Sacraments, the worship and life of the Church," for God has therein offered the faith, the hope, and the strength that issue in ethical and moral salvation.

## II

The proponents of the Liturgical Movement are wise in contending that men need to be made acquainted with the meanings behind the ritual acts and in the Sacraments of the Church.

Take Baptism. To many Christian people this is a ceremonial action, repeated merely as a matter of custom. They do not realize that they are taking part in a great drama of salvation.

Let A. G. Hebert in his "Liturgy and Society" (pp. 39 and 40) make clear to us that the rite of Baptism and its very wording show the saving work of God in action:—"The act is one of initiation, washing, signing with the Cross. The words of the rite refer constantly to the Divine Goodwill, shown in the Act of Jesus in blessing the children who were brought to Him, shown in the rite of Baptism which is the sign of His will to receive this child. The child is named by its Christian name, and baptized in the name of God. The whole action is mysterious, as pregnant as the planting of a seed in the ground. It speaks of a real relation of this young life to the unseen God, and of a purpose of God reaching from now on, through the span of three-score years and ten forward into eternity."

What a revolution in thought for most good Church people! If they could catch only a portion of the significance of the rite being performed for their children, their love of God would be quickened, their respect for their fellowmen would rise as they envisaged themselves and others as members of the Family of God moving forward as part of His purpose. Their awe at the Divine action would overshadow any theory of baptismal regeneration that might arise to trouble them. The very act of baptism observed would overwhelm rational strivings in the knowledge that they beheld a mystery.

So also with the Eucharist. In his essay in the book, "The Parish Communion," A. G. Hebert describes the Eucharistic action as follows: "The Church of God assembles to celebrate

the one sacrifice upon which the whole life of salvation depends: pays to God the adoration which the whole creation owes to Him as its Lord: gives thanks to Him for all His mighty works: offers up to God the offering of the whole creation symbolized in the oblation of bread and wine, which includes the will of each member who shares in it to offer up his own life to God: takes the bread and wine and repeats with them the sacrificial rite which Christ instituted at the Last Supper: and in the Communion is herself offered up through union with Him, to be a reasonable, holy and living sacrifice, and to live a sacrificial life in the world." This is the great action of the Church. He continues with a description of the individual's part in the Divine act: "This act is the summing up of all that his faith means: his reconciliation with God and his brethren, when with the other members of the family he kneels at the table of the Lord: self-dedication: dependence upon God, from whom he receives the sustenance of his life: justification by faith: forgiveness of sins: the Divine peace."

The description of the Eucharist in these words leaves one almost breathless with awe.

Speaking of the worship life of the Church, E. C. Ratcliff in "Christian Worship and Liturgy" says: "The purpose of man in worshiping God is to render Him a due service and hon-

or." Our corporate worship is just that, together with a recognition of the fact that private worship is not enough, for all life is social. The Book of Common Prayer emphasizes the communal aspect of our worship. I think we can safely say that there is not a worship service in the entire Prayer Book which does not seek to impress upon us our corporateness in worship and also in every realm of our experience. Baptism, Confirmation, Holy Communion, Marriage, even the Burial service are not lonely, individualistic expressions of our relations with God. Past, present and future "brethren in Christ" are encompassed in these rites and sacraments.

In the communal worship life of the Church, the Holy Spirit nourishes our faith and girds us for battle against principalities and powers of this world's darkness. Here we come face to face with the unfolding Divine Drama of Redemption as its successive acts shine forth from the pages of history—Bethlehem, Calvary, Easter, Resurrection, Ascension. Thus can we learn in the worship of our own little parish church the greatest truth made known to man: "God made us. God loves us. God came down from heaven to die for us. He is coming again to take us unto Himself."

Here, in our own Church, we learn the secret of God's meaning and purpose both for His world and for our own little lives.

## NEWS NOTES OF RECENT CONFERENCES

Owing to the early date of Lent and Easter, the winter term of the College of Preachers was unusually brief. Only five full-length conferences could be scheduled for the period between New Year's Day and Ash Wednesday. The routine has become traditional, but never fails to create fresh spontaneity with each new group of clergy. The one innovation in the discipline of the conferences which is noteworthy is a change in the afternoon appointments

permitting every man who attends a conference to preach before his group. Two of the Cathedral Chapels are being used, as well as the Chapel of the College. Thus, three sermons can be preached simultaneously—a member of the staff being present at each. The new arrangement seems to meet with a welcoming response. The question as to who is to be singled out for subjection to sermon criticism is once for all democratically settled.



Photograph by H. L. Stendel

THE ARCHBISHOP OF BRISBANE LECTURES TO CLERGY ON "GOD AND GOODNESS"  
 Left to right: Canon Theodore O. Wedel, Ph.D., Director of Studies; the Very Reverend Noble C. Powell, D.D., Warden of the College of Preachers; His Grace, the Most Reverend John William Charles Wand, D.D., LL.D., from Queensland, Australia; the Bishop of Washington, the Right Reverend James E. Freeman, D.D., LL.D.; and Canon William M. Bradner, Precentor of Washington Cathedral.

The winter term began on New Year's Day itself with a conference for College Pastors. This conference duplicated, with only minor changes, the similar one of a year ago, and is likely to continue as an annual event. It differs slightly in its routine from the usual clergy conferences; in place of a series of lectures, given by a single leader, lectures and discussion topics are assigned to various men experienced in college work. This year talks and discussions were led by W. Brooke Stabler, President of the Church Society for College Work, and chairman of the conference; Alden D. Kelley, National Secretary for College Work; C. Leslie Glenn, of Christ Church, Cambridge; Stephen E. Bayne, of Northampton, Mass.; A. Grant Noble,

of Williamstown, Mass.; Frederick B. Kellogg, of Cambridge, Mass.; and Theodore O. Wedel, of the College staff. A number of the more informal meetings were devoted to discussions of the Church Society for College Work—its tasks and opportunities. The conference welcomed the presence of Mr. Charles E. Thomas, newly appointed Executive Secretary of the Society. Those attending the conference were once again strengthened in their conviction that the Church's work among students remains second in importance to no other missionary task challenging Christianity today.

The second conference of the term (January 8-13) was led by the Reverend Leicester C. Lewis of Philadelphia. His topic was Anglicanism. The pur-

pose of the conference was to wrestle, frankly, with what people generally call the "churchmanship" problem in the Anglican Communion. The lectures dealt boldly with the strength and weakness, respectively, of the three historic "parties" in Anglicanism—high, low, and broad. Clergy representing loyalty to each of these emphases attended the conference. Under the masterly expositions of the leader, the vision of Anglicanism as including in its vocation, under God, the best of all three of these historic parties loomed clearer and clearer.

The week of January 15-20 was devoted to a conference on Preaching the Good News of the Gospel. Canon Wedel of the College staff was the leader. The topic was a repetition of one held early last autumn, though with a new group of clergy.

For the fourth conference (January 22-27) of the term, the College welcomed as leader one of its old friends, Professor C. A. Simpson of the General Seminary. The topic, The Doctrine of God in the Book of Isaiah, was a slight variant of Dr. Simpson's corresponding conference a year ago. Never has a return to the deep well-springs of the theology of the Old Testament been more called for than in our days of shaken fundamentals in faith and practice. Dr. Simpson's gifts as a vivid teacher are happily being shared, through his conferences at the College, with a wide circle of clergy.

The closing conference of the regular session (January 29-February 2) was led by the Right Reverend R. E. L. Strider, Bishop of West Virginia. Bishop Strider's annual return to the College is by now a hallowed tradition—one which the College hopes will long continue. Under the general topic, Lenten Preaching, he dealt more specifically with The Christian Doctrine of Man. It is a topic amazingly pertinent to our time. Bishop Strider's treatment of the subject became vividly contemporary and fearlessly confronted the secular world-views which are marching across the astonished world today.

Conferences of clergy are rarely scheduled at the College during Lent—for obvious reasons. This spring, however, an exception occurred, and a very happy one. For three days (February 15-18) the College was privileged to entertain His Grace, the Archbishop of Brisbane, the Most Reverend John William Charles Wand, D.D. Opportunity was extended to clergy of the Washington and Maryland Dioceses and some of the surrounding regions to meet the Archbishop and to listen to a course of lectures on the topic God and Goodness.

Our gracious visitor from Australia captivated both hearts and minds from the outset. The lectures covered, as the title for the course implies, two timely problems. First, how belief in God can be made to come alive for modern men and women who often stand wistfully at the threshold of the Christian faith. Secondly, how, in their turn, Christian convictions, inherited from a traditional past, can be made applicable to the complex and baffling moral problems of our day and age. In the lectures dealing with God, the Archbishop championed the method of personal witness on the part of the clergy to their own experiential faith in God. Modern men and women may not be much impressed with rational arguments for belief in God, however impeccable in logic. But they are interested in how a fellow man has himself come to such a belief and in what this faith means to him as he experiences the "changes and chances of this mortal life."

The later lectures of the course were once more frank wrestlings with living experience in the ethical realm. Just what has the Christian witness to say about pacifism, relations between different races, or many other problems which modernity forces upon our consciences, yet for which tradition offers no ready-made solutions? The Archbishop is not a pacifist. Hence his discussion of the ethical principles involved in his own approval of participation in the present war by his Commonwealth was particularly challeng-

ing. The Common Room of the College heard lively discussions.

The Archbishop is spending several months in travel through America and quite a number of Church centers will by now have had an opportunity of hearing him. He came to this country at the suggestion of the Reverend Edward R. Welles, now of Alexandria, Va., formerly Dean of Albany Cathedral, who had made himself largely responsible for the Archbishop's itinerary. Dean Welles was one of the several clergy attending the conference at the College who had either known the Archbishop, or been pupils of his, when he was tutor, and later Dean, of Oriel College, Oxford.

During the winter term of the College three Fellows were again in residence—the Reverend Lincoln E. Frye, of Plainville, Conn.;\* the Reverend W. Leigh Ribble, of Falls Church, Va.; and the Reverend Charles William Sydnor, of Beckley, W. Va. Mr. Frye chose for his particular field of study The Liturgical Movement. Mr. Ribble concentrated upon a study of The Doctrine of the Atonement. Mr. Sydnor devoted himself to a course of reading in the recent Theology of European Protestantism, particularly the writings of Emil Brunner.

T. O. W.

\*See article on "Observations on the Liturgical Movement," beginning on page 49 in this issue of THE CATHEDRAL AGE.—Editor's Note.

## Two Book Reviews

### Of Special Interest to National Cathedral Association Members

*Church Embroidery and Church Vestments.* By Lucy Vaughan Hayden Mackrille, Cathedral Studios, 11 West Kirke Street, Chevy Chase, Maryland; priced at \$4.00. (On sale at the Office of the Curator, Washington Cathedral; George W. Jacobs & Company, 1726 Chestnut Street, Philadelphia; Morehouse-Gorham, 14 East 41st Street, New York City, and other centers.)

A book on altar guild work which thrills the reader is well nigh unique. Yet this book by the head of the Washington Cathedral Altar Guild does exactly that. One's fingers itch to take needle in hand and try out the fascinating work described by the author.

The book covers a wide range of subjects, from liturgical colors and Church symbols to stitches, fabrics, frames and tools, patterns, and even methods of stain removal. Each type of work has a chapter to itself, and in each case detailed instruction, including measurements, names of fabrics, sizes of needles, recipes for stamping and pasting, make it possible for even the beginner to understand what needs to be done.

Yet this book is not simply for be-

ginners. It is a mine of information, practical and valuable to every altar guild, representing years of experience and of careful research. The illustrations alone, of which there are 97, draw upon the resources of both England and America, and are photographed with such meticulous care as to reveal clearly the details referred to in the text. Although these pictures are in black and white, wherever the original was in color, a complete description of that color is contained in the text.

Miss Mackrille has woven into her book a philosophy of altar guild work, partly stated, and partly implied. One senses in these pages the quiet reverence, the utter devotion, which accompany the patient and persistent thoroughness of this type of work. Everything connected with the making of clergy, choir, or altar vestments, or with the care of them, is an act of devotion, performed to the glory of God and flowing from a thankful heart.

Certain detailed features of this volume assist its usefulness. Paragraph headings such as "The Chasuble" or "Basket Stitch" are set off in capitals or italics. An excellent topical index





**THE "HEAD OF CHRIST" ATTAINS HIGHEST STANDARDS IN CHURCH EMBROIDERY**

Believed to be Miss Mackrille's masterpiece, it is part of a forty-five inch figure of the Good Shepherd which is still in the making. The nimbus is made of metal gold thread and the Cross, as always, is blood red. In accordance with tradition that all the line of David were fair, the hair is golden and the eyes are blue. "Face Embroidery Stitch" has been used, done in parallel lines, with tram silk of untwisted filaments, finer than hairs.

is in the back. The illustrations are numbered and references given in the text at the proper points.

The book, indeed, fulfills its avowed purpose to be "Profusely Illustrated—A complete and Practical Guide to this

Fascinating Art." Valuable to all altar guild workers, in large churches or small, it will come to many in the light of an answer to prayer.

WILLIAM M. BRADNER, *Canon  
Precentor of Washington Cathedral.*

## Hallowed Symbols of Truth

### The Bible Story is Revealed Also Through the International Language of Art

*The Sign Language of Our Faith, Learning to Read the Message of Christian Symbols.* By Helen Stuart Griffith, illustrated with line drawings by Ethel McAllister Brown, and a cover design by Hope S. Gibson; Foreword by the Right Rev. James E. Freeman, D.D., LL.D., D.C.L., Bishop of Washington; 92 pages. \$1.00. (On sale at the Office of the Curator, Washington Cathedral, Mount Saint Alban, D. C.)

At every stage of his history, man's innate ideals have been greater than his power to express them. Certainly our common experience is that words inadequately reveal our finer emotions. We must resort to the more subtle media of music, the graphic arts, and the dance if we are to convey to others, or if we wish to see pictured for ourselves, a deeper measure of our emotional experiences. We may imagine the wordiness which is supplanted by the now almost international custom of shaking hands. Among some oriental peoples, the act merely of touching one's forehead, lips, and heart with the right hand realizes more fully the result of scores of words.

Our Christian religion began amid poignantly anxious and sorrowful events. The frequent breaking of old ties, the acceptance of persecution, and the numerous self-sacrifices of the

Christian missionaries built into the lives of countless neophytes a weight of indescribable suffering which makes us all understand so well the need for the Master's teaching of mercy.

Dating from the early part of the second century, for instance, is this inscription in the Catacombs:

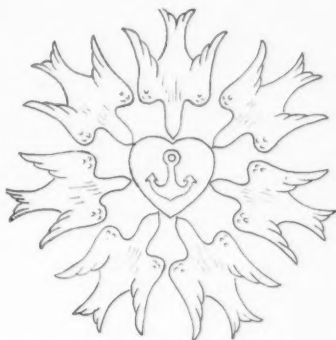
"In Christ. In the time of the Emperor Adrian, Marius a young military officer, who had lived long enough, when with his blood he gave up his life for Christ. At length he rested in peace. The well-deserving

set this up with tears and in fear. On the 6th Ides of December."\*

The lines are filled with emotion; yet the mourners felt the inadequacy of the language—therefore, at one side of the inscription was carved a palm branch and at the other the *chi rho* symbol. By so indicating victory over death and dedication to the Master, the inscription carried a message of triumph and of divine blessing understandable by

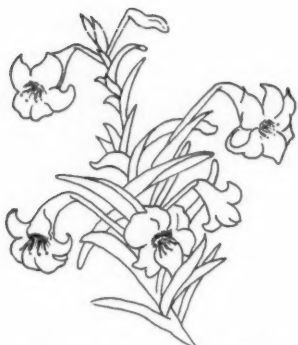
Christians who could not read, yet which could not be interpreted by learned heathen.

Christian symbolism (which, in fact, adopted the outward forms of many pre-Christian devices) has been amplified and refined through the ages to the point where now the forms and



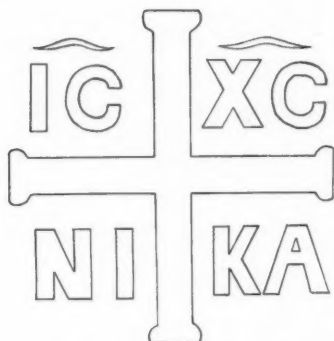
DOVES, ANCHOR, AND CIRCLE symbolize respectively the gifts of the Holy Spirit, Hope, and Eternity. The doves are from the design of the central boss in the Chapel of the Holy Spirit in Washington Cathedral. (Drawings from *The Sign Language of Our Faith*, by Helen Stuart Griffith of Washington.)

\*Tempore adriani imperatoris marius adolescens dix militum qui satis vixit dum vitam pro christo cum sanguine conservavit in pace tandem quiescit bene merentes cum lacrimis et metu posuerunt.—I.D. VI.



THE LILY RADIATES PURITY

Flowers have a meaningful and very lovely part in the legends and art of the Christian Church.



"JESUS CHRIST THE VICTOR"

The Greek cross is but one of many designs, some most elaborate, of the greatest symbol in our iconography.

meanings are very numerous. The literature is almost overwhelmingly great. One may mention Seymour's monumental work on the Cross to indicate the research which well can be spent upon just a single one of the Christian symbols.<sup>†</sup>

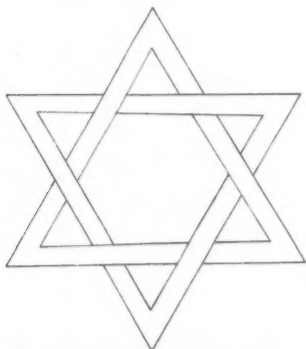
Miss Griffith's handbook places in convenient form a resume of some of the principal designs in Christian iconography. The illustrations are delightfully clear and so planned that the book may be used as a text for schools.

<sup>†</sup>*The Cross in Tradition, History, and Art.* By the Reverend William Wood Seymour, Putnam's, 1898. 489 pages, 207 illustrations.

It certainly should be used in Sunday Schools, and parish churches might well have copies available for the use of their congregations. A brief but excellent bibliography is included.

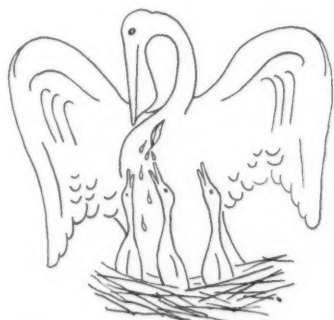
It is not too much to say that the average Christian knows little of the iconography of the Church. Yet in even the smallest and most modest parish church will be found many examples of symbolism. Unquestionably, Miss Griffith's little book will stimulate many to go further into the study of this fascinating and very beautiful part of the Christian tradition.

HERALD L. STENDEL.



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## CATHEDRAL CHRONICLES

Recent Progress Reports from Temples at  
Home and Abroad

Churchmen throughout England joined with the Diocese of Sheffield in recent mourning for its first Bishop, the Right Reverend Leonard Hedley Burrows, D.D. The solemn office for the Burial of the Dead was read in the Cathedral he loved so well and for which he had labored faithfully for the last quarter of a century.

"Bishop Burrows never spared himself—he crowded into his working days an incredible amount of activity," said the *Church of England Newspaper* in its obituary tribute.

The Archbishop of York spoke briefly on the many-sided personality of Bishop Burrows at the funeral service.

\* \* \*

Canon R. M. Nicholls, Chancellor of St. Paul's Cathedral at Malta, and Mrs. Nicholls have been bereaved in the loss of their youngest son, Lieutenant Nicholls, who was killed recently on a naval ship.

Having served a number of years as a Royal Naval Chaplain, Canon Nicholls is a member of a family closely associated with the Royal Navy, including Surgeon-Rear Admiral T. Nicholls, an honorary physician to the King.

\* \* \*

Washington became a Roman Catholic archdiocese, thereby sharing a distinction with London, Paris and Berlin, when three papal bulls issued by Pope Pius XII were read in St. Matthew's Church on March 25th before a large congregation. One proclaimed the new archdiocese; the second designated St. Matthew's as a Cathedral; and the third announced the appointment of the Most Reverend Michael J. Curley

as Roman Catholic Archbishop of Washington—a title added to his former one of Archbishop of Baltimore.

The Most Reverend Amleto Giovanni Cicognani, Apostolic Delegate to the United States, installed Archbishop Curley in his new See.

\* \* \*

The Reverend Carel J. Hulswé of All Saints Church in Carmel, California, writes to offer his co-operation in gathering information and pictures for an article on the Cathedrals of the Netherlands for *THE CATHEDRAL AGE*. He visited several of these edifices last summer when in Holland for the Amsterdam Conference.

"Your magazine is an exceedingly fine one, deserving of the best possible material," he writes.

\* \* \*

Dedication of the Precentor's Stall representing the establishment by Thomas Locke Rust of a foundation for the support of music in Washington Cathedral, in memory of David Newton Rust and Mary Locke Rust, is announced for Sunday, April 28th, at 4 o'clock in the Great Choir.

\* \* \*

The enthronement of the new Lord Bishop of Chester in the Cathedral of that name has added a new chapter to the long annals of that ancient edifice.

The Right Reverend Douglas Henry Crick declared in his address: "I am quite convinced that the present time is a Day of Judgment; the present state of the world is the outward and visible sign of our failure in our relationship to God and its resultant relationship to our fellow-men."

William Skinner, for more than fifty years verger at St. Paul's Cathedral in London, now in his 88th year and retired from active service, is reported to be writing his memoirs.

Many of the leading cleries of the Church of England will appear on these pages, without doubt.

+ + +

Trinity Cathedral in Omaha, Nebraska, has completed successfully its three year restoration program. Dean Stephen E. McGinley points out that a ten per cent gain in communicants was one of the results.

From a material point of view the cost of restoration was paid, more than \$15,000, and an organ debt of \$3,000 retired.

All diocesan assessments and missionary apportionments have been met in full.

+ + +

Worshippers in the Cathedrals, as well as in other English churches, carry their gas masks with them to divine services.

#### NEW YORK DEAN APPOINTED

Election of the Reverend Pernette De Wolfe, D.D., rector of Christ Church in Houston, Texas, as dean of the Cathedral of St. John the Divine was announced by the trustees on April 23.

A native son of Kansas City, Dr. De Wolfe is 45 years old and is expected to assume his new duties early in the summer.

An observer at a recent morning service in one of the Cathedrals noticed that many motorists left their masks in their cars; some of those who took them in church placed them on a bookshelf, while others put them out of sight under the seat.

+ + +

Bishop Paul Matthews of New Jersey, now retired, received the other day a fragment of stone from the Armenian Patriarch of Jerusalem, held by tradition to be a part of the original stone rolled away from the Tomb of Jesus on Easter morning.

## Form of Testamentary Disposition

### PERSONAL PROPERTY

I give and bequeath to the Protestant Episcopal Cathedral Foundation of the District of Columbia, a body corporate, the sum of \_\_\_\_\_ dollars.

### REAL ESTATE

I give and devise to the Protestant Episcopal Cathedral Foundation of the District of Columbia, a body corporate, and its successors, forever \_\_\_\_\_

In the District of Columbia and in most of the States, a will bequeathing personal property or devising real estate should be signed by the testator and attested and subscribed in his presence by at least two credible witnesses. In a few states three witnesses are required.

For additional information about bequests to the Cathedral Foundation please write to the Dean of Washington, Mount Saint Alban, Washington, D. C.



The gift has been set in a beautifully carved ambry in the South Transept of Trinity Cathedral in Trenton, behind bronze doors, which, when open, release concealed lighting to illuminate the stone.

In the letter transmitting the sacred stone it is declared by Archbishop Thorgom that it had been kept in the

Convent of the Holy Savior since before the 13th century.

+ + +

The *Church of England Newspaper* reports that the task of removing the great east window of Exeter Cathedral as a precautionary measure has been begun.

Two other windows are to be re-

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moved and also stored in the Cathedral vaults.

The enrollment book of Friends of Exeter Cathedral has been removed to a place of safety. Meanwhile names of any new Friends who enroll will be kept on a list until it is possible for them to be inscribed.

+ + +

The work on the Sanctuary and Choir of the Cathedral of St. John the Divine in New York City is progressing satisfactorily. It is hoped that before the plans now in progress are completed, funds will be raised to provide for the completion of the Great Arch at the junction of the Choir and Crossing, so that the whole fabric of the Choir and Sanctuary may be reopened.

+ + +

There is some chivalry in warfare, after all. The British and Foreign Bible Society has sent 600,000 New Testaments to the men in His Majesty's forces. Recently ten thousand khaki New Testaments were sent to the Society's secretary in Melbourne and were given to the men of the Victorian quota of the Second Australian Imperial Force.

Here's where the chivalry comes in.

New Testaments were sent to the men of *The Exeter* which had such a gallant part in the engagement with the *Graf Spee*. Then the society's agent got in touch with the local Lutheran minister, offering him a grant of German New Testaments for the interned prisoners of the *Graf Spee*.



VIBORG CATHEDRAL DESTROYED

Erected to the glory of God in Finland, it is believed to be the first Cathedral demolished in the new World War. Turn to page 19 for the heartening saga of a new Cathedral near the Arctic Circle.

Boy choristers from Westminster Abbey who were evacuated from London in September along with other children because of the danger of air raids, were brought back on the Feast of St. Stephen to sing at the annual service for the Church of England Waifs and Strays Society.

+ + +

A striking picture of Christian youth was furnished when more than a thou-

#### A PRAYER FOR THE NATIONAL CATHEDRAL ASSOCIATION

**A**Lmighty GOD, who of old didst put it into the heart of thy servant David to build a house worthy of thy Holy Name; Be with thy servants throughout the length and breadth of this our land, in their endeavour to build in Washington a Cathedral church. Open thou the hearts and quicken the wills of rich and poor alike, that giving generously of their prayers and of their alms, in thine own good time a house of glory and beauty may witness to thy Son in the Capital of our nation; through the same, Jesus Christ our Lord. Amen.

Set forth by the Bishop of Washington, A. D. 1930

sand young people held their second annual service in the Cathedral of St. John the Divine, New York City, on February 4th.

Every youth organization in the Diocese was represented in the procession, all carrying banners which were blessed at the conclusion of the service.

Intercessions were offered that "young people today may rededicate themselves in greater loyalty to Thee; help us so to strengthen our youth organizations that they may be more effective instruments for the advancement of Thy Kingdom."

✦ ✦ ✦

As this issue of THE CATHEDRAL AGE goes to press, plans are nearing completion for the annual reunion of friends of Washington Cathedral to be held on Mount Saint Alban on May 1st and 2nd. Such events as the second Flower Market held by All Hallows Guild, the semi-annual meeting of the Cathedral Council, the dinner in honor

of Bishop and Mrs. Freeman in further celebration of their golden wedding, the annual meeting of the National Cathedral Association, and the sessions of the Women's Committees under the leadership of Miss Mary E. Johnston as National Chairman—all will be summarized in the mid-summer issue of this magazine.

✦ ✦ ✦

A mixed Welsh choir, twenty strong, who went to France to entertain the British troops, visited a famous French Cathedral. They were greeted by a Cardinal, entered the church, and sang well known Welsh hymns to the delight of the large congregation.

✦ ✦ ✦

Mrs. Franklin Delano Roosevelt and Mrs. Woodrow Wilson were among the many friends of the Bishop of Washington and Mrs. Freeman who attended the reception at the Bishop's House on April 16th in celebration of their golden wedding anniversary.

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A GENERAL VIEW OF WASHINGTON CATHEDRAL FROM THE NORTH  
Showing the Apse or Sanctuary, the Great Choir and North Transept, and the partially  
complete North Porch, which is being built by the women of America.

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